

The Missionary Herald

VOLUME CVII

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NUMBER 7

ONE can hardly go astray in looking for good news in this issue: Each department (except, perhaps, the report of finances) has its message of cheer. Africa contributes her full portion this month. If that continent has been thought by any to move more slowly than the Far East, and so to require less attention, the news items in both Letters and Field Notes, particularly as to the abolition of slavery and the promised stopping of the rum traffic in West Africa, may correct that opinion. Thick clouds of misery and shame that have weighed down the hearts of the missionary in darkest Africa are thus breaking into the sunshine of a new hope.

AT its recent meeting the Continuation Committee of the Edinburgh Conference took some important steps in promoting the huge task of world-wide missions. It set forward investigations, and studied principles and methods in a way bound to result in more efficient co-operative administration. Perhaps the most significant feature of the meeting, after all, was its demonstration that Edinburgh's spirit of unity abides and grows. There may be many failures in practice, many unhappy violations of the principle; individuals and even denominations may lapse into divisive behaviors. Nevertheless their representative committee maintains the spirit which glorified Edinburgh. In its fraternal counsels, by the measures it approved and the program it further developed, the committee showed itself genuinely to represent an enlightened Christen-

dom. The idea of united effort grows; its attainment is one step nearer. Every Christian and every branch of Christ's church may well lift a shout of rejoicing over the spectacle of this epochal meeting at Auckland Castle. A brief account of its doings is included in Secretary Barton's article, "The By-Products of Missionary Work," in the Foreign Department of this number.

THE season of summer religious conventions and conferences has opened.

More and more these gatherings emphasize the missionary note. The International Sunday School Convention just closed at San Francisco gave prominent place to this theme on its program. At Northfield not only will the Student Conference (June 23 to July 2), the Young Women's Conference (July 5-12), and the General Conference (August 4-20), as heretofore, give incidental attention to missionary enterprises, but the summer school for Women's Foreign Missionary Societies (July 14-21) and the Women's Home Missionary Conference (July 21-27) will afford special training in this field of church work for those who gather at this famous resort. The several conferences of the Young People's Missionary Movement, grouped under the general name of Silver Bay, which make this their specialty, were duly announced in last month's issue. Space forbids even a list of the almost numberless local or sectional assemblies where missions form a part of the program of summer study and inspiration. To all of these gatherings we wish abundant success; we look to see therefrom a growing missionary knowledge and zeal in all

A Pathfinder

**The Continuation
of the Edinburgh
Spirit**

**Summer
Conferences**

the churches and Christian institutions so represented.

A NEW and promising claimant for attention among the summer conferences is the Interdenom-

A Conference at Ocean Park, Me. International Young People's

Missionary Conference, to be held this year, August 19-27, at Ocean Park, adjoining Old Orchard Beach. While not controlled by the Young People's Missionary Movement, this assembly is conducted on Silver Bay lines, and has a large and important territory for its natural field. The program is attractive; expenses are moderate; the location beautiful and invigorating, with every facility for recreation. Rev. F. H. Means, of Madison, Me., chairman of the Publicity Committee, will be glad to correspond with Sunday school superintendents, officers of young people's societies, and such individuals as may be interested to learn more of the plans.

THE ninth Conference of the World's Student Christian Federation, held in Constantinople, April 24-28,

"Constantinople, 1911"

was great in its achievement, but greater yet in its reach and significance. It meant much to gather at that gateway between East and West over two hundred representatives of the student class, from thirty-three countries and from every quarter of the globe; to bring them, in the chapel of a famous Christian college, under the inspiration, counsel, and training of some of the foremost Christian leaders of all lands — men like Baron Nicolay, of Russia; Professors Allier, of France, and Cairns, of Scotland; Professors Bosworth and Wright, of the United States; and the officers of the Association, Dr. J. R. Mott, Dr. Karl Fries, and Mr. C. T. Wang, of China; to reaffirm there, with the response and devotion of the entire company, the quickening faith and the evangelistic passion that give motive and direction to Christianity; to present in that citadel of Islam the spectacle of a world-

wide Christianity, and to declare its message in all the languages and to all the peoples of that cosmopolitan city; most heartening of all, perhaps, to demonstrate that, as in education the world looks to a coming unity, the same science and history and logic everywhere binding together the student world, so there is in Christianity the prospect of a universal religion, for whose supremacy there is forming a federation of the educated youth who in all lands are to be leaders in the new day.

THE death of Dr. Arthur T. Pierson removes a figure of prominence and force in the religious world, one who, as preacher, author, and editor, devoted his long life to the promotion of the Christian faith at home and abroad. For twenty-two years editor in chief of the *Missionary Review of the World*, Dr. Pierson has occupied a position of unique influence in this country in the stimulus and guidance of missionary knowledge. If his zeal for advancing the truth as he saw it compelled him in certain fields to be spokesman for but a part of the missionary host, while also his glowing and imaginative style of description qualified him for popular rather than scientific treatment of the missionary material, Dr. Pierson yet rendered conspicuous service to the whole missionary cause. By voice and by pen he influenced multitudes in Christian America to take interest in the supreme enterprise of the modern world.

A PROJECT that originated in Japan some time before Dr. DeForest's death has received impetus from that event. It has been felt that many of the Doctor's friends — Japanese, Christians and non-Christians all over the empire, in which he was everywhere known, foreign residents in Japan, and as well some personal friends and admirers in the United States — would be glad to join in providing a fund of \$10,000 for a church building in Sendai, the city where he

Memorial to Dr. DeForest

resided for a quarter of a century and where the Kumi-ai congregation has been from the beginning closely associated with him and Mrs. DeForest. A committee of the Kumi-ai church and the Japan Mission is now seeking to raise this money, and the gifts that are coming to it indicate the breadth and depth of the regard in which Dr. DeForest is held in Japan. The Prudential Committee has approved the plan and will rejoice if some of the Doctor's friends in this country are moved to contribute to the fund, which may thus, both in make-up and use, have an international character and prove one more factor in bringing about what was a chief desire of Dr. DeForest's heart—perpetual friendship and peace between Japan and America.

WITH characteristic editorial skill and enterprise the *Christian Endeavor World* for June 8 presents to its readers a story of China's progress, particularly in the matter of its Christianizing. Articles by such authorities as Dr. Arthur Smith and Isaac Taylor Headland, interesting anecdotes of missionary experience, life stories of heroic Chinese, and striking instances of Christian Endeavor work in that empire fill page after page. With the abundant pictures illustrating the text, they make up a number that is bound to enlighten the eyes of a multitude of young people and furnish material for some bright missionary meetings.

BY an unaccountable slip in last month's announcement concerning the celebration, from June 23 to July 4, of the bringing of the gospel to the Zulus, it was spoken of as marking the seventieth instead of the *seventy-fifth* anniversary of the South African Mission. Later reports indicate yet more clearly the largeness and promise of the plans for this jubilee. The leading missionary societies in Natal are heartily uniting, and the prospect is bright for launching a strong co-operative move-

ment that will mark a new era in missionary work in South Africa.

THE World in Boston maintained itself to the end. Interest and attendance were growing when it closed. Now that it is over, its success appears no less tremendous than when it was in operation. All expectations of attendance, attractiveness, missionary impression, and Christian co-operation were surpassed. The exact financial result is not yet announced, for all accounts cannot be at once settled; but it is still believed there will be no deficit. A Continuation Committee is vigorously at work to conserve the good impression made. It is meant that the 20,000 helpers of the exposition and the hundreds of thousands of its visitors shall be developed into permanent friends and supporters of the missionary enterprise. That will be, for the next year at least, the prime objective in missionary cultivation around Greater Boston.

IN this connection it is the part of wisdom to note some important facts reported from England. It appears that several of the leading missionary societies of Great Britain are in debt, some of them to the point of alarm. The Church Missionary Society reports a debt of £48,000, with an increase of £12,000 in the past year, and that in the face of an effort to clear off the encumbrance. The London Missionary Society, our nearest of kin across the water, is carrying a deficiency of £43,000. The Baptist Missionary Society of England also is burdened with a deficit of £10,000. Yet these societies have recently been engaged in conduct-

After the
Exposition



SECRETARY BELL AS
PROLOCUTOR

A China
Number Indeed

A Lesson from
the Mother Country

ing large missionary expositions; moreover their constituencies are not far removed from Edinburgh and might fairly be expected to have felt the thrill of its recent Conference. And even in Scotland, under the eaves of Edinburgh, foreign missionary treasuries are suffering.

It is not to be inferred that there is any direct connection between these Expositions, or the Conference, and this decline of gifts; influences not at all connected with the missionary propaganda, such as political and industrial disturbances or special campaigns for other good causes, may in part account for the failure. There is no occasion to draw inferences of alarm or discouragement as to the prospect in America; only need to be vigilant and not to be deluded by false hopes; not to suppose that the enthusiasm developed by expositions or conferences will in itself keep missionary treasuries filled or provide for their stable support. We may be thankful that in this country, and, in particular, that in our denomination the incitements of the new missionary movements of the day are being harnessed to so practical and adequate a scheme of missionary finance as the Apportionment Plan. Let us rejoice in all the stir of meetings and expositions, and let us then get down to the matter-of-fact business of organizing our churches for regular support of their missionary work.

MORE than a hundred foreign missionaries of all denominations enjoyed the delightful hospitality of the Clifton Springs Sanitarium at the annual conference of the International Missionary Union held there May 31 to June 6. The general theme of the meetings was, "The Decisive Hour of Christian Missions." Particular emphasis was placed upon the educational crisis in Japan, where the government is now realizing the need of something more than its purely secular system, and hundreds of Christian teachers of English can find positions of wide in-

fluence at once; on the amazing openness of China to immediate evangelization, and on the special need for Christian physicians there; on the new day with its boundless opportunities throughout the Ottoman empire; on the call of India for men of ability and devotion to lead the turbulent national spirit into paths of patriotic service. It was said most emphatically by men who have spent their lives in the East, that the only "yellow peril" is the possibility of an unchristianized Orient, and that it rests with the Christian Church to determine by its action within the next decade whether we must face a yellow peril or a golden opportunity.

Conditions relating to the decisive hour in the home churches were presented by workers in the Women's Jubilee, the Laymen's Movement, and The World in Boston. Miss Helen I. Root, one of the American Board's representatives at the conference, reports that it was marked by high courage and faith. A ringing call to sacrifice came in the words of Livingstone, "I hope you may have strength to suffer and willingness to serve."

It is evident to those who are watching the march of events in Turkey, that the outlook there is none too bright. With stormy debates in parliament over Zionism and other racial and religious divisions; with frequent changes in the ministry, particularly the resignation of Dvajid Bey, minister of finance, while the budget of the year was still pending; with rebellion hardly suppressed in Albania, whose neighboring powers also are becoming alarmed and threatening; and with Arabia in victorious revolt, it would seem that the downfall of the present government was impending. Yet in many ways the conditions of life in the empire under the new régime have improved; political and social reforms are progressing, and if the financial difficulties can be met, the administration may yet outlive this storm; if not,

Turkey's Serious Plight

with some new alignment the Young Turk Party is likely to persist in control of the government. Whatever happens, the old conditions and methods can never be altogether restored. Meanwhile it is encouraging to note that the minister of the interior has stoutly affirmed in parliament that the policy of the government was not one of fusion nor of suppression of language or religion; that it was not meant to make all Turks or to fill the offices with Turks, but only to appoint capable officials and to seek patiently to adjust questions of dispute.

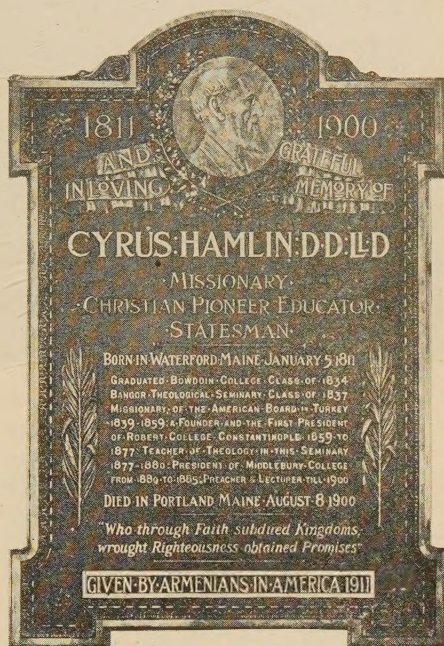
WE have many calls from our mission fields for secondhand Sunday school picture rolls and picture cards. Such gifts may well be sent directly to the missionary. It costs no more and gives opportunity to the missionary to become acquainted with a particular Sunday school in this country. The mailing rate is one cent for each two ounces, as allowed under the printed matter class. We have quite a list of missionaries desiring such material, and would be glad to furnish the names to any Sunday school. The most recent inquiry comes from Mrs. H. B. Newell, of Matsuyama, Japan.

IT is a significant fact that Cyrus Hamlin, pioneer, statesman, educator, missionary, was born six months after the American Board was organized in Bradford, Mass., four months after its first meeting in Farmington, Conn., and a month and a day before the first foreign missionaries were ordained in Salem, Mass.

In commemoration of the anniversary of his birth at Waterford, Me., January 5, 1811, a bronze tablet was unveiled in the chapel of the Bangor Theological Seminary on the 6th of June. The tablet was prepared under the direction of a son, Prof. A. D. F. Hamlin, of the Architectural Department of Columbia University, but was given to

the seminary by the Armenians of America.

An entire day of the Seminary Graduation Week was devoted to the subject, Dr. Hamlin. There were present



two of his children, Mrs. Dr. Washburn and Professor Hamlin, and several grandchildren. One of the speakers was a classmate and associate of Dr. Hamlin in the high school in Portland, Me. Representatives of his boyhood days, of Bowdoin College, Bangor Theological Seminary, the Turkish Mission, Robert College, Middlebury College, and the American Board participated in the speech making.

As the years pass it becomes increasingly manifest that Dr. Hamlin was reared of the Lord for a peculiar task, which he performed with signal perseverance, foresight, and devotion. This tablet of unusual beauty stands as a memorial to his great service to Turkey and the world, as well as to the profound veneration in which he is held by the race he so conspicuously served.

Tablet to a
Great Man

Have You One
to Send?

THE DAY'S ROUND

IN A MISSION HOSPITAL

BY FRANCIS F. TUCKER, M.D.,
OF PANGCHWANG, NORTH CHINA

A group of hospital in-patients

中國山東龐家莊醫院

*Name and
location of
the Pang-
chwang
Hospital*

“H AVE you eaten food?” Every morning at half-past six the senior hospital assistant, Mr. Chiang, comes to our office and thus invites me to make the round of the hospital. Some correspondence and other office duties have already been attended to, and we are joined by one of the “half-baked” nurses as we come to the first hospital room. Every patient or other person we meet repeats, “Have you eaten food?” the polite greeting. How useless to say, “How do you do” or “Good morning,” unless one does well as a result of the breakfast it is so hard to get, even at a cost of two cents; and certainly the morning is not good unless one has breakfasted!

This Mr. Chiang, cheery, earnestly spiritual, optimistic despite the sorrows of his life, is worth knowing. For a score of years he has done what he could, refusing to leave the crude mission hospital for more lucrative posts. On our way we pass the front gate just in time to see what Milton called a “canny waggon, light” trundled in with its boy burden, the father

pushing and the mother, despite bound feet, pulling the barrow. Alas, the white plague is a worse enemy far than the black pneumonic plague, and we can offer little hope to the parents of this only son. But it's worth trying, and some day we will hope for special facilities to care for tuberculous patients.

As we enter the first room all who are able to do so rise from the *kangs*, or adobe brick beds, to greet us. We respond cheerily, urge them not to be so polite, and inquire how each has fared during the night. Nights in a Chinese hospital seem longer than in lands more favored. These are all eye patients, and we remove the bandage for the first time from the eyes of a fine old gentleman of eighty-two. The joy that he expresses on seeing our faces, the first he has really seen after forty years of cataract darkness, makes living and working in China worth while. Directions are given for all; with more hope than yesterday for some of the eyes that see not, with less for others, and we pass on to the next room, a small surgical ward. From a Chinese standpoint here are some of the most wonderful results, for there is no native surgery. Yonder fine face



THE BLIND LEADING THE BLIND
Returning to their rooms after treatment

belongs to a prominent merchant from Kao Tang; the tumor of his scalp, as large as his head—his burden for twenty-seven years—is no more. This young Mr. Li is minus a leg, but we trust he is saved from tuberculosis; as often is the case, he has learned to read during his stay, and having his "heart eyes" opened has become an earnest Christian. Mr. Chang is ready to go home today, and, though we know he is very poor, he is asked if he cannot make a contribution to the hospital. "I'll give this rope; it's all I have," he says, producing it from his fenestrated garments. He explains that he does not need to use it now. His fearful ulcer, his torment for years, had driven him nearly insane. He decided that he would come to Pang-chwang, and if we failed, as all Chinese remedies had done, he would use the rope to tie hands and feet and throw himself into the Grand Canal. He goes away a new man, hope restored.

Another room is nearly filled with those who would be free from the demon slave of opium. They would break the habit, not so much because the government demands it, but, in most cases, because the family prop-

erty has been smoked away. Reduced to poverty they must get rid of the awful craving. These are often difficult cases to cure; but the brightening of eyes and the returning of normal color to sallow faces are most welcome signs to friends and physician alike.

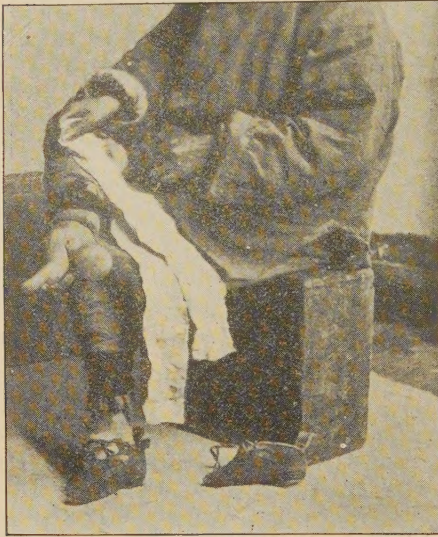
Several other rooms are inspected, all rather dingy but open to the southern sun, and we come to a separate court for families; husband and wife in one small room, mother and son in another; for here as elsewhere usually some relative or friend stays with the patient. Our nurses (Chinese) are but slightly trained, and their duties consist principally in helping the medical assistants and aiding in the reli-



OPIUM DEN UTENSILS

The keeper was induced to give up his business

gious work. This courtyard of patients seems to have inherited all the ills that flesh is heir to, and more! Some ailments are filthy, but the patient rarely knows it, and often a "cup" of hot water and care better than he has



A BOUND FOOT

Note the bandage which must also be squeezed into the shoe

ever yet known make a disciple of one who never even heard of God before, though much careful and patient teaching is still needful. Here is a poor beggar, cared for by his equally ragged wife. He has had his sight restored and must soon be discharged. He pleads that he can beg no longer, for we have taken away his blindness and therefore his occupation. Will we not find him some work to do, inasmuch as we are responsible for his loss of occupation! An old woman is advised that quite a number of teeth must be extracted. "Will you put in some good ones instead?" she asks. A peculiar application this, of "an eye for an eye and a tooth for a tooth!"

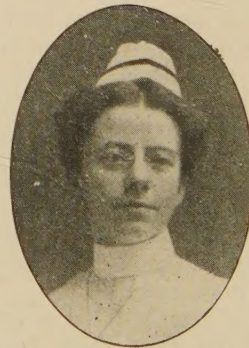
A third court, for women only, is examined, and here the eyes, ulcers, aches, babes, and children are even more appealing than in the other wards. These patients are largely un-

der the special care of Dr. Emma Tucker. Mr. Roosevelt is reported to have said in speaking of the kind of American he met in Africa, "But his wife is a better fellow still"; and so it seems to these humble and needy women who must be reached by the woman physician, if they are to be won, body and soul.

The tour of the hospital finished, the patients prepare their food, for meals are not usually furnished. Would that we could supplement in some cases the meager fare of boiled millet gruel, but funds will rarely permit. The fine-toned church bell rings at half-past eight. This means morning worship, the men in one place, the women in another; fine, eager groups receiving the instruction that overcomes superstition and dispels the darkness of mind and heart. At nine the hospital opens, and the force of workers is kept busy changing dressings, issuing medicines, registering new patients, and discharging those who are to return to their homes. These discharge cases sometimes embarrass us. Thus one fine fellow was returned to his home, a three days' journey, with good eyes in place of poor, and in a few months ninety-three cases had come from his region, alas, many of them incurable!

All day the wards are like a busy Sunday school, the religious work among the men being under the gen-

eral direction of the writer and the efficient Mr. Tang, our blind hospital chaplain (an ex-opium smoker), aided by several others, including nurses and assistants in turn. The religious work among the women is di-



MISS MYRA L. SAWYER

Miss Sawyer was secured as medical nurse for this hospital, through acquaintance made by Dr. Tucker's work at *The World* in Boston

rected by Dr. Emma Tucker, and efficient help is given by other ladies of the station, the matron, women nurses, and one or more Bible-women.

Some five to eight hundred in-patients pass through the hospital in a year.



A PRECIOUS BURDEN

Not all are cured, but all "have the gospel preached unto them," and probably none go away but have a better idea than before of the real reason why the foreigners are in their midst. They also see the church and schools in operation, and many depart with gratitude and with eyes opened in a double sense. Today patients from a distance came on foot, some carried in arms by parents; a baby in a basket suspended from a long pole, the pole carried on the shoulder of the father; some in springless ox carts, on mules, borne of four in a wooden bed as in Bible times, and in wheelbarrows. Our kindness is appreciated, even though it becomes evident that our effort is not to heal the body alone. If we care not for the body which we have seen, how shall we care for the soul which we have not seen?

After a noon respite the church bell announces that it is the turn of the dispensary patients. The physician or an assistant opens the dispensary with a short service, and religious teaching continues as long as patients stay. Men and women are seen separately. One of the cases brought to the woman

physician is a young and miserable daughter-in-law, foul with the odor of kerosene. She drank a pint of it as the easiest way of suicide, but her life was spared and she will be able to go home tomorrow. The daughter-in-law, drudge of the family, has a hard time indeed. The hospital draws rich and poor alike, yet the average daily wage of most of our patients is not more than from six to eight cents.

Perhaps not as great results follow the dispensary work as are evident from efforts in the hospital where patients stay from one to four weeks, but we must sow beside all waters. Dr. Porter, who began the medical work, suggests that half of our out-station churches were formed as a result of patients going home from the hospital and retaining the "true doctrine." Patients often express their gratitude in gifts to the hospital, money preferred, and are encouraged to do so. It is insisted that those who are at all able to pay give at least a portion of the cost of their maintenance in the hospital. The average cost per patient is five cents a day, which includes proportional cost of upkeep of the hospital, dressings, drugs, etc. One-fourth of the cost of the work is paid by the patients, comparing most favorably with some charitable hospitals in other lands. The hospital looks forward to self-support in the future, though it may take many years to accomplish it.

The afternoon is usually the time for surgical work, and though the operating room and equipment are most decrepit, the prayers that are offered before each operation by patients, assistants, or doctor bring wonderful answers, and the lame walk and the blind see. If this is a hot sum-



MEDICAL STUDENTS

mer day the operative work is done by sunrise. Hospital business affairs have to be seen to, workmen directed, the operation of the tablet machine super-

She was needed in the work, but God knows where. We are all nearer the future because our friends, increasingly numerous, are waiting for us,



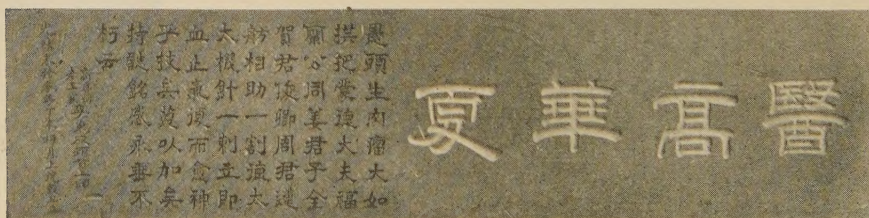
THE DOCTOR AND HIS ASSISTANT MAKE A CALL

intended, spectacles fitted, the work of the Tehchow branch dispensary provided for, professional attention rendered the scholars of the two boarding schools and the sick in the yard and out-calls answered, so that even the long days are too short. Our clientele, with 350 villages within a radius of eight miles, not to mention the 2,000,000 or so beyond, affords ample work for native and foreigner, for this is the only medical plant for as many persons as live in all the New England states, Massachusetts excepted.

No deaths today, but there was one yesterday, and we cannot forget. A beautiful schoolgirl, prepared for either life or death by reason of her years of training in the girls' school, is no more.

doubtless watching and helping our work the while.

In the evening the religious work goes on, and Blind Tang uses well his musical ability, teaching boys and younger men some of the songs with a proficiency that is remarkable. To be sure, volume of sound seems of more importance than quality, but the variety in instruction is a great help. Night comes and all is quiet, for there are few night calls for the physician. But night seems darker in China than in America, and as America more fully realizes that Sinim is in darkness at the same hour that favored America is in the daylight of Christian civilization, we must believe that darkness will be scattered.



Carved tablet extolling the virtues of the physicians, presented by a grateful patient

TWO OF MY RHODESIAN DAYS

BY SECRETARY CORNELIUS H. PATTON, D.D.

DR. PATTON landed in Africa March 31, at Beira, on the east coast. Thence by a record trip of six days' time, two by train to Umtali, two by post wagon to Melsetter, and two by mule team to Mt. Silinda, he reached that first station of the Rhodesian Branch of the Board's South African Mission. A week's stay, including one Sunday at Silinda, was none too long for even a hurried look at the many lines of work there. Every hour was occupied in following out a carefully arranged program of inspection. From Silinda the visitor was conducted to Chikore, twenty miles west and the other station of this mission. Here five days were spent, also of absorbing interest in studying the process of building Christian character and civilization in a heathen wilderness. From Dr. Patton's vivid and detailed account of his visit we select for our readers the portrayal of the two Sundays' events, as they show the striking contrasts still observable in that mission. Our traveler reports himself as perfectly well and enjoying every moment of his tour. His faith in the Board's work and his joy over it grow as he proceeds. When last heard from he was sitting on the banks of the Sabi River in the wilds beyond Chikore, waiting till place should be found for the caravan to wade across, and meanwhile watching a crocodile whose impenetrable back was an impressive sight in midstream. Suddenly a hippo waded across the river, 300 yards above the party and in full sight. A returning carrier brought the reassuring word that the missionary party succeeded in crossing safely a little later. They were headed for Bulawayo, Johannesburg, and the Zulu field of the mission.—THE EDITOR.

A SUNDAY AT MT. SILINDA



The old schoolhouse and scholars

THE day was as beautiful as one of our best in October. What a winter climate they do have here! The harvests were nearly ripe, and the fields gave a mellow glow to the landscape; oranges and

limes were turned yellow, and roses bloomed all about the yard; and how beautiful were the distant views of wooded, rolling hills and fertile valleys! The morning service was for the Christian people, and

The new building



OLD AND NEW AT MT. SILINDA

they took advantage of my being here to celebrate the communion. There was nothing unusual about the service, and yet it appealed powerfully to me to see the room filled by that company gathered so recently out of heathenism. Everything was quiet, orderly, and serious, and the two heathen who wandered in from the kraals saw the Lord's Supper administered very much as it is at home, except that the plates and goblets were of china and glass instead of silver.

In the afternoon we held an open-air meeting under a tree for the kraal people, who attended in what seemed to me large numbers. Contrasts? Well, we had them. On one side were the schoolboys and on the other the school-girls, all neatly dressed and following the service with hymn books and Bibles. Between were men and women from the kraals squatting on the ground and looking the raw heathen they were. The men were more clothed than the women, the latter wearing nothing above the waist. Babies were plentiful. It was my first look into the face of a savage, heathen audience; the out-castes of India seem well up in civiliza-

tion compared with them. But it was intensely interesting, and I found myself wondering how I could adapt the gospel to such minds. All the refinements of modern theological thought and of preaching take flight when one is looking into such faces. Only the primitive motives can be counted upon; instinctively I found myself dealing more with the law than with the gospel. It is excellent homiletical practice trying to hold an audience from the kraals, and I do not flatter myself that I succeeded. It was amusing to have the missionaries excuse what seemed to them a small audience on the ground that most of the men were at home guarding the crops against baboons. That is a new reason for small attendance at the second service.

In the evening there was a service in Dr. Lawrence's house for the missionaries and Zulu helpers. They said they were hungry for a regular sermon in English. I was led to take up the place of prayer in mission work, and I think we all felt drawn yet more closely together and to our fellow-workers round the world. Thus closed the day.

A SUNDAY (AFTER A SATURDAY) AT CHIKORE

I had a great reception on Saturday. Mr. King had invited the men from the kraals to meet the "Great *Mfundisi*," as they call me, and they certainly came. I wouldn't have missed that reception for a small world. At noon Mr. King asked me to step out on the road leading to the schoolhouse. There I saw coming up the hill an army of natives marching about twenty-five abreast, armed with bones, arrows, assegais, knob kerries, and knives two feet long. They were waving them in the air and chanting a sort of war song which, repeated over and over, had a strange effect. At one side were the half-naked women getting more and more excited as they sang, clapping their hands over their mouths. It was fearfully heathenish. I cannot venture to describe the costumes and want of

costumes and the cunning, wild faces of the men. But it was all in good nature and meant solely as a glad welcome.

Stopping, or almost stopping, in their march, individual braves would dash out from the ranks and perform all sorts of feats—jumping high in the air, rushing around, spearing imaginary lions and leopards, and trying to make an impression of their prowess. Several came close to us, within three or four feet, and tried to terrify us by rolling their eyes and shaking their spears in our faces. Mrs. King "shooed" them off by suddenly opening her umbrella and poking it at them. One very fat old woman was unable to resist the general excitement and kept strutting around among the male performers in a manner most ridiculous.

I forbear to describe her and her costume in detail. It would hardly pass in a fashion magazine. This continued for some time; then they sat down and we had speeches. Each one of the chiefs who had dignified the occasion with his august presence indulged in much eloquence, the burden of each speech being the same, "We want you to pay our hut tax." This appeal was varied with complaints, because we made their children go to school, and a general chorus to the effect that the old times were better than these. Their remarks were not very complimentary to the missionaries, and I judged none of the chiefs was a strong believer in foreign missions. I did not attempt to reply in much detail, judging they were simply trying to work me.

But the next day, Sunday, we held an outdoor service under the old Chikore tree, up on the ridge, where they used to worship the evil spirits and where the rain makers and witch doctors used to resort. All the Christians were present and many of these same men from the kraals. Then I referred to their statement about the old times being better and called on the native Christians to reply. I wish you could have heard the ringing testimonies that followed in quick succession. Bhande, one of Mr. Bunker's boys from Beira, said he was the son of a chief, and his father once sent him to that tree to worship the spirits, but he found no satisfaction. Now he had become a Christian his heart was full of joy. Zonzo ("Old Tom") spoke of how they used to come to that tree to talk with the spirits, and how they shed blood there so that the ground was red. Then he told of what the missionaries had done; how they had driven away the lions which used to roar in the bushes near by, and how all the hyenas had left the country. Speaking of the spiritual benefits of the new times, he said it all had been accomplished by "the Book." "We had nothing but the Book in our hands."

Tom Mapangisana also spoke of wor-

shipping at that tree in the old way, which he said was all a farce. He testified as to the power of Christianity, and appealed earnestly to the chiefs to repent and believe. Ndhlo-Ndhlo-hla-hla, the evangelist, made an earnest appeal to the kraal men. He kept striking his breast and saying, "My heart



A CHIKORE CONTRAST

A trained Christian girl and a raw recruit from the kraals

cries out for you." At another time he argued with them as to the future life. "Where would you go if you should die this day?" he cried, and all the men leaned forward and listened with great seriousness. Dr. Lawrence closed the addresses by calling attention to the great throng of Christians present under the tree, notwithstanding the fact that the chiefs had done all in their power to keep their people away from the mission.

In closing the meeting I asked all who were Christians or who desired to be such to join hands while we formed a circle about the tree. A large circle about seventy-five feet in diameter was

formed, and so many were left out that we formed a second circle inside. Marching around the tree, whose immense trunk is some twenty feet in diameter, we sang "Come to Jesus" and other gospel songs. It was a glad day for all the Christians here, and every heathen, most of all the chiefs, must have realized that the day is not

far distant when the entire region will be evangelized. When we consider that sixteen years ago there was not a Christian at Chikore, the progress of this work is simply wonderful. Many spoke of the absence of Dr. and Mrs. Wilder, who have built up this promising station, and hopes were expressed that they may speedily return.

KARA HISSAR-SHARKI

BY REV. HENRY T. PERRY, OF SIVAS

KARA HISSAR-SHARKI is five days' saddle ride from Sivas, the political center of a district which some of us call the "Switzerland of Anatolia"; a group of mountains in touch with each other, but not all closely massed, the highest of which reaches to 9,000 feet above the Black Sea. Being in proximity to the coast, many Greeks dwell there; also Armenians, but mostly Moslems—a population in all of 80,000.

The city itself is built in scattered fashion on the sloping base of a mighty rock, having deep valleys on three sides

and crowned by a citadel. With the ecclesiastical heads of the Moslem, the Greek, and the Armenian communities in conclave to keep the Protestants out, our evangelical work has had a checkered history through fifty years of struggle. I spent the winter of 1882-83 there with my family. A full congregation gathered in my house every Sunday, and in our school there were more pupils than we could comfortably accommodate. But the government closed the school on the ground that there were not recognized Protestants in sufficient number to require it, and



necessity called us back to Sivas. Devoted, persistent preachers have continued the gospel work during the years since; a small branch church was finally secured, but with no permission for a school.

During 1910 a new phase of the school question developed. The large Gregorian community school has been gradually coming under the control of their national societies, which are atheistic in character, and of course no instruction in the Bible is given. In reaction from this a few leading men determined to establish a special school in which the Bible should be taught, and offered their patronage to our evangelical preacher, Yerevant Effendi Kessabbashian, and his wife, which was joyfully accepted. The new special school under evangelical auspices has been in progress for six months. No mission aid has thus far been given to it other than the salary of the preacher-teacher. From the tuition of fifty-three boys and twenty-four girls an assistant has been provided and all rents paid. Both the preacher and his wife are happy in their work for these bright boys and affectionate girls.

Making a short visit to Kara Hissar



THE PASTOR AND HIS WIFE

during the closing days of 1910, in preaching to old friends of former years and to those who have joined them, I sought to establish our people in the faith; and I had the pleasure of receiving two members to the branch church. My companion, the colporter, after his custom, went through all the khans and lounging resorts of this and the adjoining town of Tamzara with Bibles on his arm and the words of God in his heart and mouth. It was a delight to participate in the joy of our preacher and his wife, and also to experience the feeling of relief from the old-time restraint of official restriction.





THE WITCH DOCTOR AND THE MEDICAL MISSIONARY

A BLOW AT WITCHCRAFT

THE picture on the opposite page represents a characteristic feature of The World in Boston. Instead of trying to describe the witch doctor's power, a dozen young people in the Africa section gave a dramatic illustration of life in a native kraal.

Some men, supposedly returning from a long journey to the interior, were greeted by the women of the village with native salutations. Putting down their loads, they were served with food by the women, who went on with their pounding and grinding of the meal, to illustrate the simple life in Africa. At the same moment a group of men were blowing the gourd bellows at a crude forge. A boy of the party was brought in crying with pain and the chief called for the medicine man to find out what was the matter. A divining outfit, brought by Mr. Neipp from Africa, was used, Mr. Harvey Meeken playing the part of the witch doctor successfully. His divining basket was shaken round and round, and as any object dropped out it was interpreted by a crude system of reasoning to explain the boy's

sickness. If the dried hawk's claw appeared, the boy had been seized because the spirit of the hawk which flew over yesterday had entered into him. If it was a pebble, then a stone must be found in the path over which the boy had walked which resembled the pebble and was the abode of the evil spirit that had bewitched him; if it was the tiger's claw, then a tiger was the cause; if the little wooden image of a man, then some human enemy had bewitched him. After the witch doctor's failure to cure the boy the medical missionary entered, riding on Mr. Neipp's monocycle, an ingenious vehicle fitted for African paths. Arriving at the right moment, he cured the boy with a dose of quinine and the lancet. The chief gave him chickens, pigs, and a house, while the missionary suggested the founding of a school, and the scene closed with teaching the villagers to read and sing Christian songs, all joining in the verse of a hymn, to the tune, "Shall We Gather at the River?"

This method of presentation will become popular among young people as soon as they learn its possibilities.

BREAKING NETS AND BECKONING PARTNERS

By JAMES F. BRODIE, D.D.

In The Portfolio of the February issue of the *Missionary Herald* appeared a brief extract from this missionary sermon of Dr. Brodie's, prepared shortly before his lamented death. The interest which that quotation aroused justifies a fuller presentation of the sermon in this magazine, which during 1908-10 was largely in Dr. Brodie's editorial care. Thus to bring his name once more upon its pages is in itself a pleasure to THE EDITOR.

THERE were two little boats on the Lake of Galilee near the shore, and the Master was standing by. One of the boats the Master directed to go out into the distant and deeper water. The two crews had not different interests; they belonged to each other, not only as disciples of Christ, but in the way of their calling. They were partners and would work together for the

same ends, whether out at sea or nearer in shore.

This Scriptural story has in it a parable for today. The working forces of our modern Christianity are in the two different boats. The larger number are in the church life at home, as in a ship lying close to shore. The few are the mission workers abroad, as in a ship which has thrust out from land. But none the less are they partners in a great common work. The one kingdom of God upon earth is alike the concern of them both. This makes community of interest between them, the deepest and widest possible among men.

This is precisely the situation today of the foreign missionaries of every Christian name in relation to the churches at home. Out upon the great deep of heathen and other non-Christian humanity they have launched forth at the bidding of the Master. They have let down their nets for a draught, and have inclosed such multitudes that their nets are at the breaking point. They are beckoning to their partners in the other ship to come and help them. It would not be easy to draw a picture more true than that to the facts on every considerable foreign mission field throughout the world today. The modern missionary movement has now reached the stage of greatly overtaxed equipment.

From every mission field comes the same reiterated cry: "Our nets are breaking with the multitude of fishes inclosed. We are fairly swamped by the magnitude of what is resulting from our labors. We have preached the gospel of Christ to thousands who never before heard the message, and now there are thousands more asking that Christian preachers be sent to them, when there are no more to send. We have opened schools of all grades from kindergarten to college for teaching the children and youth of these mission lands. And one result is appeals for more schools and teachers beyond all our power to supply. Our medical work among the sick and maimed has been so salutary and effective that with our present force and equipment we cannot give anything like proper treatment to the ever thronging patients."

Our brethren in the other boat are inclosing a great multitude of fishes; their nets are breaking, and they are beckoning to us eagerly, so eagerly that it sometimes seems to be almost frantically. Perhaps you do not see the beckoning; you are not in such position as to see it; but were you to stand by when the mail is opened from whatever mission, your eye would be caught and your heart touched with the appeals for aid. They come by almost

every mail ship that crosses the ocean, and often by cable messages signaled under the seas.

And to whom are they beckoning? To their partners in the other ship; to people with whom their very calling as missionaries gives them fullest community of interest; people to whom their missionary work belongs just as it belongs to themselves. They are beckoning to their fellow-disciples in the homeland who have been taught by the same divine Master to pray, "Thy kingdom come"; who share with them that divine Master's bidding, "Go, teach all nations." They are beckoning to their partners. For that is precisely what we are, if the Christian name applies to us at all, if the kingdom of God upon earth has place in our interest, our hopes, and our prayers. We are partners with those men out in that other boat; with those foreign missionaries off there among the cannibal islands, in the heart of darkest Africa, in wide-awake Japan, amid the millions of India and China. Sleeping partners perhaps some of us may have been thus far; but partners we are all the same, and it is high time to awake out of sleep. For those fishers of men out there in that other ship are beckoning to us.

And let us not forget that our share is not only in responsibility for the work to be done and the means wherewith to do it, but in the blessing also of getting it done. When Simon beckoned to his partners on the Galilee lake they responded instantly and went out, and the great draught of fishes was secured, not lost. Both boats alike were loaded full when they put back to shore. So, too, we may be sure it will be with the churches at home, just in the degree that their response is hearty and full to the beckoning of their partners in the foreign mission group. Let the crying need for added workers and equipment on the foreign mission fields be met, and it will mean not only greater growth of Christianity there, but fuller fruitfulness of Christianity at home.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	\$11,617.78	\$8,909.44	\$912.76	\$2,875.81	\$2,000.00	\$1,296.50	\$27,612.29
1911	13,821.27	2,530.75	769.12	1,535.60		1,484.00	20,140.74
Gain	\$2,203.49					\$187.50	
Loss		\$6,378.69	\$143.64	\$1,340.21	\$2,000.00		\$7,471.55

FOR NINE MONTHS TO MAY 31

1910	\$165,776.47	\$45,248.38	\$8,897.62	\$128,464.02	\$18,000.00	\$15,846.51	\$382,233.00
1911	197,564.51	44,411.95	12,244.74	107,760.09	6,450.00	16,441.98	384,873.27
Gain	\$31,788.04		\$3,347.12			\$595.47	\$2,640.27
Loss		\$836.43		\$20,703.93	\$11,550.00		

THE report for the month of May should serve to stir many of us into definite action. There are two points on which thought will be centered. One is the net gain or loss for the month and the other the gain or loss to date. The month shows a net loss of nearly \$7,500, the nine months show a net gain of only \$2,500. That last figure has been steadily decreasing, for the splendid gain made by the churches has been wiped out by the unusually low figures received from legacies and conditional gifts. You will notice that the loss in these two columns is slightly greater than the gain made by the churches during the entire year. The large loss this month is occasioned by a great falling off in the gifts from individuals. Just there we desire to place the emphasis. We have the deep conviction that there are many individuals throughout our churches who love the work of foreign missions and who fully trust the American Board in its history and present administration. Many are systematic and proportionate

givers, who with rare consecration are willing to invest their gifts where the Kingdom needs them most. We ask you to bear a portion of the responsibility for the welfare of the Board by making a special individual gift to the Board inside of the next two months.

Some persons allow their definite interest and devotion to be sidetracked because the church will not take up its offering until the autumn. We want you to be in personal touch with the treasury. Your gift will be given full credit to the church with or without your name, according to your desire. Or if you do not wish to lighten the load of responsibility from your church, your gift will be regarded as a personal affair and will appear only in the records by some name or letter suggested by yourself. We would like to invest your money where you are most interested. Let your gift be used in one of our stations supported by the Station Plan, where you will receive four letters a year by way of report.

Again we prayerfully call to your

attention the fact that we have at least twenty new missionaries this year whose salaries are not provided for as yet.

THE ANNUAL MEETING

The first draft of the program for the Annual Meeting has been prepared, and already the desire is becoming intense that there should gather at Milwaukee a significant group of leaders, earnest friends of the missionary enterprise, and a larger proportion of young people, who will come to gather practical suggestions and inspiration for their work in the home church. The program promises to be a strong one, although it is too early to announce the names of the principal speakers.

There is a spirit about the Board's annual meetings that cannot be duplicated in any other gathering. The loyalty of scores of years of faithful co-operation is in the hearts of many who come. We rejoice in the unbroken and continuing traditions handed down to us through the years. The new century shall see them preserved and strengthened, for they have become an asset of value and a proof of devotion from which we shall not easily depart.

SUMMER OPPORTUNITIES

On October 1, 1911, that is, the first Sunday in October, several thousand young people will be willing to vote that the summer would have been more truly successful if there had been a stronger flavor of *things worth while* added in the making. Every joy, every hour of rest, shines more brightly against a background of purposive study, definite planning, or earnest consecration.

Is that true? Then are you willing to give a few hours this summer to prepare yourself for better work in the autumn along missionary lines? First, in your reading: there are books which you ought to know and which would furnish a storehouse of facts for your serious work in life. One single decision of the will and presto! these books

of worth become as definitely interesting to you as "Won by Waiting" or "The Mystery of the Blue Cow."

1. We wish that 2,000 young people this summer would read the paper edition of the "Story of the American Board" (50 cents; postage, 10 cents). As you read it select the scenes and the incidents to be given to your Sunday school class and to the young people of your church.

2. We would be glad to send ten leaflets for ten cents to any one who will review them and select material for the ten-minute missionary exercises in your Sunday school next fall.

3. Does your church interest itself in a particular field or missionary? Then the book which you would naturally take up in your study class should be reviewed this summer and your notebook well filled with suggested ideas for teaching the class. Only five minutes ago some one said to me, "For several summers I have laid out my entire winter's work by reading and the study of new missionary plans." This person has been the missionary mainspring in a particular church for several years. Being a mainspring consists largely in using unusual moments for such valuable purposes.

4. Perhaps your church is running at half speed during the summer. Doubtless the superintendent is all the more willing to include interesting novelties in the opening service, and the young people's meeting would relish a touch of variety. Note the column of available programs on the next page, and remember that a group of young people meeting under the tree in your front yard could make all the necessary preparations and yet be having a good time at the same moment. Work up a chorus of a dozen almost-singers who will sing the native melodies from missionary countries, which are now available in leaflet form. They will add local color to any program you may be giving.

5. Here is one new plan that should be worked out in every Sunday school this autumn, for it will solve the diffi-

culty of securing substitute teachers for needy classes. Find some one interested in missions who will be willing to teach a missionary lesson whenever called upon. Suggest the pamphlets or books that will furnish adequate preparation this summer. You have thus secured an interested friend of the Sunday school who will be ready for definite service.

6. Are the boys in your class restless? Tell them the story of "Chinese Gordon" in the T'ai P'ing Rebellion and his martyrdom at Khartum. Turn them to manufacturing a map or a model of a missionary building in which you may be interested.

7. In a summer hotel where they wonder what entertainment to get up among the young people, why not suggest one of the new missionary plays, which can be given in Oriental costumes, easily designed from materials in the country store and will furnish a real opportunity for the display of ingenuity in decorations, prize contests, and earnest influences subtly disguised?

1,000 EVERY-MEMBER CANVASSES IN OCTOBER AND NOVEMBER

Missionary leaders and church officers who have tried it cast a large majority vote in favor of the Every-Member Canvass as the best possible method of arousing a church for missions and of raising the Apportionment Plan in full. There are five reasons why October and November will see more Every-Member Canvasses undertaken than in any previous year.

1. *It is the best possible plan.* Four years of trial is enough to prove that it succeeds. It takes about so long to spread the news and to persuade official church bodies that it is a safe thing to try. The Methodist board has published a pamphlet entitled, "They Did It." The Baptists have listed the churches which show progress through this method. The Canadian churches have given thanks for its results with them. It is certain that in our own denomination the churches that have

tried this plan have made notable increases in their gifts.

2. *This fall is the best possible time.* The Apportionment Plan has been furthered by a campaign of education for two or three years. We have reached the point of almost universal approval, and hundreds of churches must be considering plans for reaching their goal. These efforts ought to bring their greatest results this autumn. The recent joint leaflet issued by the seven societies urges this Every-Member Canvass as the successful method to be used. The Apportionment Commission have officially approved it and urged it. All our church life will be leaping forward in October, and new plans affecting the entire year can then be undertaken. This is the best of them.

3. *A simultaneous campaign is planned.* Following the great enthusiasm of The World in Boston, the Continuation Committee is urging a simultaneous Every-Member Canvass for as many churches in Greater Boston as are willing to join the movement. The Baptists and Methodists are enlarging their field to include all of Massachusetts, and the Laymen's Missionary Movement is to assist the project to the utmost. It is hoped that Apportionment Committees in the local associations will use their influence toward the same object.

4. *To be strongly urged at Milwaukee.* At the annual meeting of the Board in Milwaukee one of the definite purposes of the program will be to persuade church officers and pastors that the Every-Member Canvass is the best unused method now available.

5. *Its by-products are wholly valuable.* To carry forward this plan involves the enlistment of a committee of at least a dozen, to serve only two weeks. It implies that the interest of the entire church will be centered on this plan. Every family will receive a personal call from two members of the committee. Such a committee of from twelve to thirty persons becomes more deeply interested in the definite responsibility of that church than is pos-

sible in any other way. The sermon preached by the pastor, the preliminary meetings for preparation and prayer, the thoroughgoing social awakening that comes to the church are all valuable results, added as by-products to the great objective of raising the apportionment of the church, probably of doubling the entire benevolent contributions.

Few plans run less danger of a reaction. We wish the National Apportionment Commission would urge every church throughout our denomination to join this movement for the autumn months. We are glad to correspond with any interested leaders who wish further information, and we especially recommend the leaflet entitled, "Suggestions to Leaders in the Every-Member Canvass."

LIST OF AVAILABLE PROGRAMS FOR INFORMAL SUMMER MEETINGS

Biographies

David Livingstone, Cyrus Hamlin, John G. Paton, Gen. "Chinese" Gordon, "Pioneering for an Hour" (including sketches of Titus Coan, William Goodell, Peter Parker, Aldin and Lewis Grout).

Countries

"Morrison and China," "Daybreak in Turkey," "Our Youngest Mission" (a study of work in the Philippines), "In Darkest Africa."

General

Medical Missions, "Five Reasons Why" (answering common criticisms).

Many of these programs may be supplemented by costumes or curios sent from the Board Rooms at slight expense. Forty sets of stereopticon lectures are available, covering all the Board's work. None of these programs will run themselves. They all call for earnestness and brains to make them a success. That is why they are valuable. The Home Department is ready to help in every way possible in the working out of these programs.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

July

EASTERN TURKEY

46 Missionaries	304 Native Laborers
45 Churches, with 3,050 Communicants	
13 Higher Schools, including college and theological seminary	
8,272 under instruction	

The five stations in Eastern Turkey form a mission by themselves because of their distance from the Western and Central Mission fields. From Harpoot on the west to Van on the east the region was practically made known to the modern world by missionary explorers of the American Board, and until within a few years no other evangelical agency was engaged within this vast district. Connected with the five central stations there are 109 outstations, well-nigh half of them having established churches with native pastors or teachers. Speaking broadly it is a mountainous region, inhabited by Turks, Armenians, Kurds, and numerous smaller races.

Though weakened by the emigration to America of some of the best people, new hope has arisen since the governmental reforms of 1908 and the removal of restrictions upon the preaching and the receiving of the gospel. Men are returning from practical exile in America, and a more peaceful spirit is prevailing; educationally the skies are bright. (See Pres. Ernest W. Riggs's letter in the June *Missionary Herald*, page 279, reporting a marked religious quickening in Euphrates College, where there are about eight hundred students.)

Difficulties arising from the incoming of German agents, not so much into the wide area of Eastern Turkey as into the very stations that have been occupied for years by missionaries of our Board, are now compelling serious consideration and require careful adjustment. Let there be earnest prayer that the Lord will guide to a settlement of these questions which shall result in greater efficiency in the work.

FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Co-operation and Unity

BY SECRETARY JAMES L. BARTON

NO charge against missions and missionaries has been so persistently and even viciously made as that they are spreading sectarianism among non-Christian peoples and exhibiting to the East the failure of Christendom to work in harmony. There has been some ground for such a charge, especially when made by those who have never visited mission fields or who have little except inference upon which to base it.

It is true that missionaries sent by different communions have gone out to establish work that in a more or less direct manner has some special relations to the supporting church or churches. In this way Baptist, Methodist, Episcopal, and Presbyterian churches have been organized among the native populations in the great mission field.

At the beginning the mission stations of the various societies and boards were for the most part widely separated, and the native Christians from one field saw little of their Christian brethren from the other fields. In such cases it made practically no difference to which communion they belonged. The label "Christian" was the prominent feature, while the denominational title became secondary.

As these various missions expanded, the separating, unoccupied areas were covered, and at the same time union meetings of these communities began to be sought. It was then quite impossible for the native Christians of any country to recognize any vital difference between the Northern and

Southern branches of the American churches, whose division originated in questions gathering around our Civil War and had been happily settled for a generation. Neither could the differences existing between the main branches of the Church of Christ be so explained as to convey to the mind, say, of an intelligent Chinese, the idea that these differences were worth perpetuating. Why should a Chinaman call himself a Scotch or an Irish Presbyterian, or an Indian in Northern India label himself a Southern Baptist?

In the meantime the missionaries of all these organizations were confronted with the enormity of the task before them. All about were millions of people who had never heard of God, or of Christ, or of salvation. It was impossible even in the lifetime of the missionary upon the ground, and with the combined resources in sight, to reach an appreciable fraction of them with the simplest story of the gospel. There was no time to explain denominational differences or even to make generally intelligible the denominational names which the people could not pronounce.

Under pressure of these conditions, the missionaries of all communions at a common center formed missionary associations among themselves for mutual help and co-operation. They were little inclined to discuss with one who was seeking after God the subject of church orders, or modes of baptism, or the best way to organize and direct a church. It was but natural that missionaries should put increasing emphasis upon the essentials of the Christian faith and

forget, or at least neglect the teaching of, those tenets which make different denominations at home.

These conditions drew the missionaries of all churches together in their common endeavor to Christianize the country to which they had been sent. Union and interdenominational schools, union medical work, and, in these last days, union churches have emerged rapidly and in great numbers. This movement has gone so far that upon the mission fields, as in North China and in Southern India, there are theological training schools controlled, directed, and supported by different denominational boards and missions for the purpose of training ministers for work in connection with all of them. At the present time there is no little talk in China, Japan, and India of a National Church of Christ that shall bear the name of no denomination.

This spirit of co-operation, compelled by the greatness of the task to be accomplished and by its urgency, led to the creation of conferences in the mission field in which missionaries of all denominations took part, and where general principles and methods of work, as well as facts relating to work in the country as a whole, were presented and discussed. Some of these conferences, like those held in Japan and China and the decennial conferences in India, proved notable events, and have exerted a wide influence over the work in their respective countries.

Out of these conferences have grown national missionary organizations or committees, interdenominational in composition and character, commissioned to work in the interest of the missionary cause as a whole and not for any denomination. From these committees have come wide-reaching interdenominational publications, both for their respective countries and for Christendom, and through them the work in the field has been united, solidified, and strengthened.

This movement abroad has had an important influence upon denominational missionary societies and boards

at home, and through them upon the churches themselves. The first marked result has been the great general missionary conferences, beginning about the middle of the last century and continuing in glorious succession, like the London Conference, 1888, the New York Conference, 1900, and the Edinburgh Conference, 1910. These mark the greatest, most influential, and significant gatherings of Christians of all Protestant communions the world has ever witnessed, and they are the direct outgrowth of missionary endeavor in the foreign field. The coming together of the missionaries upon the one basis of a common Christianity compelled the churches of the West to rise above denominational barriers and to combine upon a higher plane for the Christian conquest of the world.

Another and the most significant example of the influence for co-operation exerted upon the church by the missionary work is the task assigned to the Continuation Committee of the Edinburgh Missionary Conference, appointed at Edinburgh a year ago, comprising some thirty communions and sixteen different countries, and including among its thirty-five members representatives of the leading Protestant communions of the world. This is the first time in the history of the church that a body has been officially appointed to represent the unity of Christendom in its plan and endeavor to win the world for Christ, or for any other purpose. It is the first time in history that the church has been willing to put aside the matters that have divided it and to unite upon those things it everywhere holds, in order that its great, unfinished task may be the more speedily accomplished.

From the 16th to the 19th of May, inclusive, this Continuation Committee of the Edinburgh Conference held its first meeting since the conference, as the guest of the Lord Bishop of Durham, England, in Auckland Castle, his official residence. Twenty-eight members of the committee, representing almost as many communions and so-

cieties, were present. The five members from the Far East were not expected to attend, and two members were too ill to come.

During these four days this committee, meeting in a representative capacity, considered questions that bear not upon denominational movements and plans, but upon world plans for world conquest. For the first time in the history of missions a committee, representing the most comprehensive Christian conference ever assembled, gave itself to the consideration of themes that relate to the Church as a whole and to the entire non-Christian world. Such themes were considered as boards of study in national zones to aid in the preparation of missionaries; an International Committee to study questions relating to missions and governments; a survey of the entire non-Christian world with reference to its occupation or non-occupation by Christian forces; Christian education in the East; uniformity in mission statistics; co-operation and the promotion of unity in missionary endeavor at home and abroad; the Mohammedan problem, and many such questions of world-wide sweep and significance.

This committee, convinced that the time had come for definite action in the premises, decided to issue an *International Missionary Review*, to be published quarterly and to serve as a means of communication between the Continuation Committee and the great body of missionary leaders of all communions throughout the world. This *Review* will be under the control of the Continuation Committee and will discuss all questions from the standpoint of the conditions and needs of the world as related to Christian missions; it is to be edited by the secretary of the committee, Mr. J. H. Oldham, under an advisory board of editors appointed by the committee. This *Review*, whose first quarterly issue will appear early next year, will become the meeting ground for all missionary boards and societies, and represents

the purpose of the committee to make its work in all departments comprehensive, thorough, scientific, and available for all.

The committee also urged its chairman, Mr. Mott, to devote if possible a considerable portion of his time, not as representing any board or society or communion, to the direct work of the Continuation Committee, in visiting the fields abroad and in promoting the work of the committee at home.

All the lines of work undertaken by the committee are of such character that no missionary society alone could legitimately make the investigations. They are international and interdenominational, and can be adequately considered only from the standpoint of a committee that represents all leading communions in the great Christian countries of the world.

There is every reason to believe that the meeting of the Continuation Committee of the Edinburgh Missionary Conference in England is the latest and perhaps ripest indication of the power of Christian missions to lift churches and church leaders above denominational barriers and to unite them in a common service for mankind and the world. The possibility of co-operative effort through the work of this committee, far beyond that for which we have dared even to hope or to pray, is the vision that leads on to a deeper faith and challenges a more consistent endeavor.

Christian missions have been for the last century, but more especially for the last fifty years, the great force binding together, both at home and abroad, what were formerly rival if not contending denominations; and they are now welding them into a co-operative body, working in harmony under the leadership of their one Lord and Master. Foreign missions would have justified all that they have cost in life and treasure if they had accomplished nothing but the massing of Christendom for the winning of the world to Christ.

FIELD NOTES

A Second Letter on Timothy
(South African Field)

Under title, "The Cost of Comity," in the April *Missionary Herald*, Rev. F. B. Bridgman, of Durban, told the story of Timothy, son of Cetewayo's trusted lieutenant, who eleven years ago came to Durban as a "raw Zulu" seeking work. After his remarkable conversion, and when the work for which he came to the city was done, he went back to his far-away kraal. Recently he reappeared in Durban as the minister of a congregation which he had gathered without help or knowledge of the missionaries, but which he wished now to link with the American Board mission and its churches. In the article above named, Mr. Bridgman describes the difficult and delicate task

which he undertook of visiting Timothy's people and persuading them for comity's sake to identify themselves with some mission working in their locality. Reluctantly but trustfully they yielded to this counsel.

Mr. Bridgman now sends some delayed pictures of Timothy and his flock, which we are sure every reader of that article will be glad to study. It appears that several of the societies working in the region would be glad to receive this independent community. The Church of England missionary in his zeal overdid the matter and spoiled his chances by telling Timothy that the American mission was not a "saved church." It looks now as though the affiliation would be with the American Scandinavian Alliance, a missionary organiza-



ONE OF TIMOTHY'S NEIGHBORS

TIMOTHY AND HIS FAMILY

And the kind of man Timothy was



A PART OF TIMOTHY'S CONGREGATION

Their pastor is the fourth on the left in the back row

tion that is Congregational in its type, and has three of the Chicago Seminary professors on its board of directors. If those who wish to locate this particular spot of light on Africa's map will find Vryheid in North Central Natal, they will be getting close to Timothy's kraal.

Its First Commencement
(*North China Field*)

The Union Medical College at Peking graduated its first class on Friday, April 7, which thus became a notable day in the history of the institution. Sixteen young men completed their course of five years' training and received their degrees. The exercises were carried out with much spirit. A spacious pavilion was erected for the occasion; the faculty were arrayed in full academic costume; and some 300 guests, perhaps one-half of them foreign residents and the others leading Chinese citizens, gathered to share in the proceedings. Foreign and native officials, leaders in the new education, and missionaries of all societies were prominent in the company. Addresses were made by His Excellency Na Tung, grand chancellor, Mr. Calhoun, the American consul, Dr. W. A. P. Martin, the Nestor of Protestant missions in China, and Dean Cochrane of the Med-

ical College. Not only did the graduates receive the diploma of the college, but the Board of Education of the Chinese government, which had sent delegates to attend all the examinations, also gave a certificate to every student recognizing his qualifications as a doctor. Clad in cap and gown, the students received their sheepskins amid the cheers of their fellow-students and the audience. After a social hour, at which tea and cakes were served, and the inspection of the college plant and its exhibits, the guests dispersed with hearty praises for this important institution, in whose conduct all the missionary societies of Peking are joined. Its high rating among the Chinese is further indicated by the fact that the late Empress Dowager gave 10,000 taels to it and that the Chinese government makes it an annual grant and recognizes its diplomas.

The Union Theological Seminary
(*Zulu Field*)

Mr. Taylor, now of Impolweni, furnishes some notes of progress as to the conduct of the new Union Theological Seminary, whose organization and establishment in partnership with the United Free Church of Scotland, he described in the *Missionary Herald* of

December, 1910. There are now two classes in the school, with twelve men in the lower grade and seven in the upper. The instruction in the latter grade is entirely in English, the English Bible being the chief study, with the main emphasis, of course, upon the New Testament. The Bible work of the two classes does not differ materially, except that the lower grade uses the vernacular. There is little occasion to go into the methods or discussions of modern critical study, but the stable results of its scholarship are utilized as a matter of course in the every-day teaching. The course in practical theology or church polity, which requires much adaptation to local situations and draws upon personal experience rather than upon principles of the handbooks, is given to the two classes together, as is also another course which might be called, "Things in General," and deals with such topics as tuberculosis and patent medicines in hygiene, and talks on the laws that govern native affairs, all of which have proved most attractive to the men. The outlook for a happy and prosperous development of this theological merger seems assured.

The Other Kara Hissar
(*Western Turkey Field*)

It may seem to Americans as if there could not be two cities with so strange a name as Kara Hissar. But such there are; and they are both outstations of our Western Turkey Mission. The one near Sivas is described in Mr. Perry's article on page 306; Mr. McNaughton now reports a notable occasion at the other. The organizing of a congregation and the dedicating of a church are events of importance anywhere, but they made a red-letter day indeed of Sunday, April 16, at the Afion Kara Hissar, which is an outstation of Smyrna. For twenty years the Armenian pastor,

Hagop Yeranian, and his wife have labored with utmost self-sacrifice and perseverance, until their fidelity has been thus rewarded. Beginning with almost nothing, and enduring with their slowly gathered congregation all manner of tribulation and persecution, they have at last reached a position where their light can be no longer concealed by the opposition of their enemies. Schools for boys and girls, begun two years ago, and in which two of the pastor's daughters are teachers, have now 140 scholars. The new building, comprising chapel, school-room, and pastor's residence, provides for the housing of this growing work. It is by far the most attractive looking building of its kind in the city, and admirably adapted for its use. The securing of it brings fresh courage to the pastor and his flock and joy to the visiting missionary, who sees in it an instrument of great possibilities, not only for the development of the Protestant cause, but for stimulating the non-Protestant community. It will be a rallying place for all who are imbued with ideas of progress in this important railway center, which Mr. McNaughton feels should soon be raised from the rank of an outstation to that of a regular station with resident missionaries.



PASTOR YERANIAN AND HIS FAMILY

There are but seven daughters in the family. Numbers one and four in the back row (beginning at the left) are friends



A SECTION OF AFION KARA HISSAR

The new church building is in the center of the foreground

A Visit from Government Officials
(*West Central African Field*)

Letters from the Woodsides at Ochileso report stirring events at that station. The governor general of Loanda recently sent a commission to this, as to all the mission stations in Bihe, inquiring as to the stopping of the slave trade. Word had gone out some time before that there was to be no more such trading, and these men came to see if the order was being heeded. The missionaries were favorably impressed with the officers, who showed themselves gentlemen, and much in earnest in their task. A written question was submitted to each missionary inquiring definitely as to his knowledge of any abuse of the native. A trade in runaway slaves reported by a native was carefully investigated at the mission station; the slaves were freed and the white trader was severely reprimanded.

When the slaves were told they could go where they pleased they strangely chose to remain with their old master. But where could they go? They could never find their way back into the interior and they were doubtless afraid that without a home they would be seized by some one else. Their master was charged that he must no longer consider them as slaves, but pay them regular wages and suffer them to leave whenever they wished.

False charges made by certain traders against the missionaries were not con-

firmed. The officials informed the missionaries that within a year rum selling would be prohibited in the region, though wine might be allowed out of deference to the grape growers of Portugal. The suggestion of the missionaries, that a school should be opened for white and mulatto children, was heartily approved by these government representatives, who declared that children would be sent from the coast, that the school would be sure to draw a large patronage, and that the governor general would be greatly pleased at such an arrangement. They went away apparently gratified with the work of the mission.

The increasing eagerness of the people to learn to read is very encouraging. A new outstation is to be started at a village three hours away from Ochileso, where five years ago the missionaries were not welcome; now the whole village, including the chief, is eager for a school. In expectation of it, some young men have bought primers and are teaching themselves, encouraged by a visit from one of the outstation young men, who in two days gave them quite a start. They propose to build a house for a teacher and a schoolhouse right away. Other villages are asking for teachers, and there are fine openings for schools. Additions to the station communities are constantly being made, mostly of young families or young people—a very desirable class.

LETTERS FROM THE MISSIONS

MARATHI MISSION

MOVING INDIA

The evangelizing of India, or at least his part of it, looks more promising than ever to Rev. Edward Fairbank upon his return from furlough. He writes from Vadala, under date of March 31, as follows:—

“I have recently spent over two months in the villages, touring throughout the section we are cultivating. It was the most encouraging work that I have ever been in.

“The audiences at our evangelistic meetings were the largest that I have seen. We had no magic lantern along, but we did use a native double drum, called *tabala*, and small hand cymbals; also native hymns prepared by Rev. N. V. Tilak. The poetry and the thought of these hymns are wonderful, and the natives are greatly drawn to them. This use of native methods so completely approved itself that I think I shall always use them when possible in my village evangelistic work. At the height of the harvest season we had, night after night, audiences of two and three hundred, and that, too, in villages where the population was not, in most cases, over five or six hundred. Our preaching was uniformly listened to with a new interest.

“The workers included Rev. Krishnaji Hivale, pastor of the church at Shingave Tukai, who played the drum and led the singing and Rev. Tukaramji Dethe, who is pastor of the Dedgaon church, these two being the principal speakers; the school inspector, Davidrao Tribhuvan, and the Bible colporter, Nathoba Gaikwad, made up the company. The four all sing native music well, and they made a splendid quartet.

The Approach of a New Class

“The interest on the part of the agriculturist classes was even more

marked than when I went to America. They are increasingly interested in Christianity and are drawing nearer. On the urgent invitation of the Marathas (agriculturists) I went to some villages that I had never visited before; in every case they called for a Christian school. The number of children from these agriculturists in our village schools, and as well in the higher schools at Vadala, is larger than ever. All this is most gratifying, and marks another most important step in the nearer approach of the Marathas to Christianity. May the day soon come when hundreds and thousands of them will enter the kingdom!

“In all nearly a hundred persons, mostly adults, were baptized on this tour. In a village by the name of Varur, on the extreme eastern border of our district, the Mang and Mahar castes came out in a body and were baptized together. Sixty-five persons thus received baptism at one time. The striking fact about this movement is that not only were there many baptisms at one time, but the two castes, who are ‘bone and blood’ enemies, stood up together and acknowledged Christ.

The Apportionment Plan in India

“Still another important feature of the work, especially during the latter part of our tour, was the collection of offerings from the people. The Aikya (association of churches) had deputed the two pastors for this work. This is a new effort along the line of the movement for the independence of the churches, and it met with a wonderful response. So you see things are moving even in slow India. At a meeting of this association of churches held at Rahuri, from which I have just come, important action was taken whereby it assumed the financial responsibility of the twenty-one churches, except those already independent, be-

longing to the Rahuri and Vadala districts. The last step in this important action was the acceptance by the pastor and delegate of each church of the amount (apportionment) which that church would stand responsible for raising. When the figures were counted, it was found that the amount to be asked from the mission would be even smaller than was expected. Here is a great advance by this association of churches. At last, I am glad to say, the responsibility is where it ought to be, on the indigenous church."

NORTH CHINA MISSION

THE GOSPEL AT A TEMPLE FAIR

Miss Lucy I. Mead, of Peking, describes for friends in this country a recent effective piece of evangelism in connection with one of the great temple fairs. Fifteen months before, just after her arrival in Peking, Miss Mead had gone to witness a New Year's fair at a Taoist temple outside the East Gate, and had felt the shock of seeing the crowds in attendance, with the finely dressed women bowing before the great ugly idols and the poor in their rags burning their bundles of incense and petitioning the gods for wealth.

Now, however, she went as a helper, having some knowledge of the language and seeking to bear her part in a special work for women undertaken by all the Protestant missions in Peking on property just across the street from the temple:—

"For the fifteen days of this fair the time was divided among the different missions, so that some foreigners and native Christian women were there each day. Two large mat tents were put up, one for men, the other for women. As they were on our property we felt specially responsible, and each day some of our number have been there to get and keep in touch with those who gathered. So again I took the trip out of the City Gate, over the stone road, through the crowded street with its booths on each side.

The Listening Women

"This time we did not enter the temple, but went to our tent, and there—such a sight; the place *full* of women of all classes and description gathered around the native Bible-women, listening with all their might to the gospel truth, so new to them. They rose to greet us; but there was not the usual intense curiosity, and they quickly turned back to hear more or urgently invited us to sit and tell them the truth. Groups of women, hungry for the Bread of Life, eager to hear! Can you imagine my feelings in the midst of these women, some in rags and dirt, others Manchus with silk and embroidered robes and great head-dresses; still others middle-class women with babes in arms, as they turned to me and said, 'You tell us?' Oh, for the gift of tongues! When I asked one after another if she had heard anything of the Jesus way, the replies received were: 'No, you tell me.' 'What way?' 'Yes, I was here yesterday, and heard for the first time.' 'I came the other day, and wish I could come all the time, but I have to work.'

"Praise God for the power of silent prayer! With a boldness unexperienced since I reached China the words came from my mouth, the passion from my heart. Hardly daring to pause, lest they ask questions I could not understand, I talked on and on. How those women hung on the words; and often a child would interpret when the older ones had failed to catch the meaning. Some of the women were Mohammedans, and in hearing the above texts explained would say, 'Oh, yes, we know that; your heart is the same as ours.'

And the Little Children

"Besides these women there was a crowd of children; all sorts and conditions, but every one eager to learn. One after another of these little ones would come up and ask: 'When are you going to open a school for us?' 'Aren't you going to have school here?' 'Can we come every day and learn?'

Oh, the eager faces, the bright faces, the timid ones, the sparkling brown eyes, the sweet smiles that were seen

will not be forgotten. What precious jewels they may be for His crown if we can meet the opportunity in this open door!

"The people come day after day and stay for hours at a time; what for? There is no band, no great speaking, no singing, nothing in the way of amusement, no material

gains; for aside from hot water, with perhaps a drop of tea, there is nothing to eat or drink. Only after learning a number of texts are the children presented with a Sunday school card, and the women only get the sheets with texts, yet they come and stay and come again, eager, hungry, for the truth and the life. Does it pay to work among and for them? Try it."



A YOUNG HELPER

day about forty publicly signified their desire to follow Christ, and by Sunday morning we had the names of sixty-six, who were examined and publicly admitted to the classes for probationers. On the first Sunday of the new year, at the communion service, seventeen natives were baptized and admitted to church fellowship. Fifteen are already approved by the church to be baptized in April. Next Sunday we expect to admit forty-three to the catechumens' classes in this district. There are now about three hundred professing Christians not yet baptized in these classes.

"No day schools were conducted last term at the station, but there were over 1,400 pupils enrolled in the out-schools under native teachers. When the special meetings were over the schools were reopened here under the direction of my wife—in the absence of Miss Bell at Kamundongo—assisted by a good band of natives. They are being attended by about two hundred pupils, so that we now have fully 1,600 pupils, with sixty-seven native helpers, and the work is going on well."

IMPROVED CONDITIONS AT BAILUNDU

The better conditions indicated in the Field Note from Ochileso are reflected also in Rev. W. M. Stover's letter from Bailundu station:—

"Any slave who applies for a letter of manumission now receives it without question. The brother of Pastor Jacob called on me a week or two ago to tell me that two of his slaves had gone to the fort and procured such letters without his being called up at all. He seemed to think it hard that they should be granted their freedom without any evidence that he had abused them.

"I am very happy to be able to tell you of the changed attitude of Pastor Jacob since the Week of Prayer. I think I have said that he himself never has yielded to the temptation to drink, but that he never took a firm stand against it on the part of others. He has now done so, quite markedly. I am told that he gave out word in his village that the first one who drank again

WEST CENTRAL AFRICA MISSION

WHAT FIGURES SHOW

Dr. W. T. Currie's report of the Week of Prayer and what followed it at Chisamba suggests something of the breadth and strength of the work established at that missionary center:—

"The Week of Prayer began very encouragingly at this station, the attendance at the meetings being good throughout; but in the middle of it I was ordered to bed, and my wife was the only white person who could continue to take part. After one week here our evangelists began a week at three of the outstations, holding daily meetings in each place and visiting the surrounding villages in the intervals. I was able to go to Chiyuka by the middle of the week. The following

would be chastized. The first offender was his own nephew, a man grown. Jacob kept his word and administered a severe chastisement, with the result that there is now a strong reaction against drink. We think his gospel of 'the big stick' was most timely; evidently it was effective. We may take a lesson from him, if we have further offenses of the same kind on the compound.

"The new *chef* of Bailundu, who arrived about the middle of February, is a civilian, not, as is the usual custom, a military man. He has been on San Thome' for some years. Whether his sympathies lie with the owners of the plantations in that island remains to be seen. He has called up one of the traders who has been robbing the people by exorbitant demands. How he will decide his case we are anxious to hear.

"My daughter [Miss Helen Stover] is just going to spend a fortnight at the villages of Hosea and Tiago, about

examined and approved his site. We have the best of reports from both."

SOUTH AFRICAN MISSION

ZULU BRANCH

The February *Missionary Herald* recorded the departure of Rev. Fred R. Bunker to rejoin the Zulu Mission, whither he was hastening to take up for a term of special service the care of school supervision in which Mr. Cowles had broken down through overwork. A circular letter sent to friends in this country and dated at Natal, April 21, shows how Mr. Bunker sprang to his task, for which indeed he had the advantage of past experience. Some paragraphs of this letter are reprinted here as furnishing interesting glimpses of the school situation in that mission:—

"The first proposition which faced me was the visitation of nearly forty schools scattered over the hills and valleys of the coast belt of Natal from the Tugela to the Umzimkulu Rivers. All had to be visited within the quarter which ended March 31, and the reports to be in by March 23. So there was barely a month in which to reach them and failure meant the forfeiture of the government grants, which amount to nearly \$3,000 for the quarter. The ninety teachers in the schools depend on these grants for their quarter's pay, and it behooved me to 'get a move on' right lively. I did that very thing. Monday morning I came out to the office to get a list of the schools from Mr. Witt and to gather up the little information possible in the time regarding their condition. Tuesday I visited the flourishing school of over two hundred children here at Amanzimtoti in its beautiful new building, packed my horseback traveling kit, and at six o'clock Wednesday morning was in the saddle and in the next five weeks was more familiar with that attitude than any other. It was a sudden transformation from a tenderfoot into a cowboy, and was not wholly easy for the victim, physically. . . .

"Cleanliness, obedience, intelligence,



GOOD FRIENDS

Miss Stover and her little favorite, Madelina Bonga

five hours south of the station. I visited Hosea in October and found him doing well. Tiago was then building and had no place to accommodate me. But I



OLD SCHOOLHOUSE, INANDA

morality, patriotism, religion; these are the agencies which we are employing in our schools for the enlightenment and uplift of the people. If others, despising these agencies of ours, put their dependence on the agencies at work in the crowded barracks of town and city, in the toil and moil of mine and workshop, in corporation beer shops and controlled (*sic*) immorality, we will not quarrel with them. The padlock of the jail, the cane of the magistrate, and the gun of the militia do not commend themselves to us as the most civilizing and elevating agencies to be employed in the reform of a people, any more than the command of the overseer and the threat of the overlord are regarded by us as the most efficient agents in the elevation of a people. Not trusting in these, we choose the teacher's instruction and the preacher's inspiration as furnishing the weapons of our warfare. . . .

"The great, new buildings at Adams and Inanda, built to meet the need for ten years to come, are already nearly crowded to their utmost capacity. There is a very positive movement among the people, heathen as well as Christian, to take advantage of the opportunity of education for their children. Our need is not truant officers now, but more teachers and buildings to meet the coming hordes. . . .

"After a six miles' ride I canter down into one of many dark green groves of wattle trees which dot the broad veldt of this great plateau, and draw up at the Noodsberg church and

schoolhouse. It is the morning hour and devotions are the order of the day. The head teacher is calling for the repetition of passages of Scripture which the children have learned. She gives the book, chapter, and verse, and in concert or singly, as called by name, these little Zulus promptly, with no hesitation, repeat verse after verse and passage after passage of the sacred Word of Christianity until I acknowledge I am amazed. I could not possibly have done as well, and I do not believe that there is a school in Christendom which could have done better for the half hour devoted to the exercise. Good order, cleanliness, industry, and obedience were everywhere manifest as the characteristics of the school work which followed. Surely these agencies of character building must prove effective! . . .

"I have determined, in addition to all which has been done in the past to teach the people to be loyal and law-abiding, to erect flagpoles at all our schoolhouses, and, as we have 'Old Glory' floating over the schoolhouses of the United States, have the Union Jack floating over our schools here. I shall teach the children to salute it, to love it, and to be loyal to all it stands for. I always respected the English institutions; my experience at Beira under another government intensified that respect; and I shall do my utmost to lead my 3,500 pupils to appreciate the wonderful heritage of safety and liberty which is theirs under British rule." . . .

THE WIDE FIELD

INDIA

HOSPITALS AS FORTS

One of the speakers at the recent anniversary of the Church Missionary Society in London, Dr. Arthur Neve, in addressing the Medical Mission Auxiliary, called attention to the remarkable service which missionary physicians were rendering to England along her frontier in the Northwest Provinces of India. The *Church Missionary Review* thus summarizes this part of his address:—

“At the mouths of all the chief passes leading into those closed lands across the Afghan border a divinely directed strategy has placed a line of mission hospitals, all of which Dr. Neve has lately visited.

“At Peshawar he was deeply impressed by the sight of 300 men, mostly bigoted Mohammedans, and half of them from beyond the border, ‘sitting in perfect silence and listening, one might almost say with rapt attention, to an address given to them by a convert from Mohammedanism.’ At Bannu he carried on Dr. Pennell’s work for a short time while the latter was lying ill, and he cycled out and got across the frontier and found himself among a number of wild men with guns. When he told them he was from Dr. Pennell’s hospital they insisted on lodging and entertaining him as their friend. A military man in high position told him that Dr. Pennell is worth a couple of regiments to the Indian government on that frontier!

“He went to Tank and saw the native brother, Dr. Nathaniel Williams, to whom the lawless Waziris have just given 1,300 rupees to rebuild his dispensary. He saw another native doctor at lonely Sakhi Sarwar, whose labors during fifteen years have completely won the people’s confidence and love. A baptism took place there last year, and some of them said, ‘He is making our people into infidels; we

won’t go near him;’ but within a week they returned to him, for they wanted his help and they loved him. At Quetta he saw Dr. Henry Holland patting on the back and chatting with patients who spoke several distinct dialects, and he said that ‘while there are at least twenty excellent doctors at Quetta, not one of them has a reputation with the tribes approaching that of our brother Henry Holland.’

“And, lastly, he just mentioned his own hospital at Srinagar in Kashmir. He and another had done what probably no one else could do without paying for it with his life. On the last great Mohammedan Day of Atonement, when some ten thousand fanatical Moslems were gathered for worship and sacrifice before one of their mosques, they carried a banner on which was written in Arabic that Christ has made atonement with his own blood, not with the blood of bulls and goats, and has entered into the Holiest for us. When the mullahs complained of this to the headman of the town, he replied, ‘We know that the Bible is a Holy Book, and we know that the doctors are our friends; it is better to say nothing about it.’ The truth is, Dr. Neve added, that headman himself and at least three of the chief mullahs have Bibles themselves and other Christian books. It is manifestly true that God has given the key of those closed lands to the Church Missionary Society.”

CHINA

COLLEGE MEN FOR CHRIST

Mr. George Sherwood Eddy has begun his new work as general secretary for Asia of the International Young Men’s Christian Association. On his way to this country from India he spent ten days during the latter part of March in evangelistic work in South China. His letter from Hong Kong and Canton says nothing about rebellion and rioting, but much about the

Christian uprising. He began meetings in St. Stephen's College of the Church of England in Hong Kong. There a score of non-Christian students from the leading families of the city rose to confess Christ publicly before the college. The record of those who took a similar stand in meetings held there by Mr. Eddy four years ago gives ground for hope that a large proportion of the present inquirers will endure. Evening meetings for students were conducted in the city hall, with an average attendance of nearly seven hundred; sometimes large numbers could not get standing room. On the closing night, upon call for inquirers, over one hundred men rose and agreed to read the Bible with open mind and open heart, to pray to God daily for guidance, and to follow the life and teachings of Christ, as conscience should direct. These inquirers are now being followed up in personal work by trained Y. M. C. A. leaders, who will hold on to them until they have definitely united with the church. The Hong Kong Y. M. C. A. numbers over 1,400 members, and with its new equipment and student branch has promise of rapid increase.

A similar report is made of meetings in Canton. Over one thousand Christians met Mr. Eddy in a union meeting in one of the larger churches, while one hundred missionaries gathered for an evening service. The opening meet-

ings were held in the Canton Christian College, where some of the strongest young men rose publicly to confess Christ. There is a strong student Y. M. C. A. in this institution, with eighty students enrolled in ten Bible classes and engaged in personal work among their non-Christian fellow-students. The work of this college seems very promising, with a dozen foreign teachers for 200 students and its plans for a great Christian university that will accommodate 2,000 and influence the whole of South China.

Evening meetings in Canton were held in a temporary mat shed of the city Y. M. C. A. There was the same record of attendance here as at Hong Kong; the same silent and eager attention. Five hundred men stayed to the after meeting on the last night and over a hundred took their first stand for Christ amid the spontaneous applause of many in the congregation. Twenty-seven of these men were students, and the same watch and care will be exercised in their case as at Hong Kong.

Mr. Eddy remarks upon the good work of the American Board in China, as he gets glimpses of it. Its men are strong and second to those of no other board in their intellectual grasp. "It is time for a great advance all along the line in China. The vast empire is being remolded, and it is a privilege to have any part in such a work."

THE PORTFOLIO

Wanted—A Sense of Proportion

So long as the evangelization of the world is reckoned as one of a hundred objects of "charity"; so long as the provision of additional churches and ministers for a population already having thousands of them is counted more important than the preaching of Christ to millions who never heard of him; so long as the missionary society, with a thousand or more agents of all kinds, with hundreds of schools, and with hospitals and dispensaries in many

lands, is put, in regard to subscription, on a level with the one local school or hospital; so long as church decoration and church music absorb funds for which missions languish in vain; so long as the minister requires a "deputation" to teach his congregation what he ought to teach them himself, so long will the leadership appealed for in this book be conspicuous by its absence.

Eugene Stock, in preface to "The Home Ministry," as quoted in The Foreign Field.

THE BOOKSHELF

The Island of Stone Money. By W. H. Furness, 3d. M.D., F.R.G.S. Philadelphia and London: J. B. Lippincott Co. Pp. 278. Illustrated. Price, \$3.50 net.

In this interesting account of life and customs among the people of Uap, Dr. Furness takes the reader with him for a brief visit to the most western of the Carolines. One cannot learn everything in two months about even so small a place as Uap; yet the reader is impressed with the amount of information which is presented about the strange customs of this little group of people. Armed with a camera and a phonograph, the visitor was able to capture some permanent records of their appearance, language, and daily life. His descriptions are entertaining and instructive. Perhaps the most novel facts brought out are in explanation of their ideas of money, as is suggested indeed by the book's title. The coins of highest value are large, approximately round stones, and so heavy that two or more men are required to move them.

The author is ready to see the best in this dark-skinned race. So much is this the case, that what to others would look like evil in their actions he explains as the childish foibles of a simple people. The book is not missionary in its purpose; in fact, the introduction of new faiths and of alcohol are both considered deleterious in their effect upon the natives. But it is of value to those who in swinging around the globe may also plan to visit these islands of the sea, and of general interest to the reader who wishes to turn aside from the beaten paths in search of something strange and far away.

H. E. B. CASE.

The Light of the World. A Brief Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. West Medford: The Central Committee on the United Study of Missions. Pp. 372. Price, paper, 30 cents; cloth, 50 cents.

The latest volume in the series of books issued by the Central Committee on the United Study of Missions and designed especially for women's circles and classes. Those who are familiar with its predecessors, and that means

a host of women over the land, will know what to look for in the new book in the way of size, form, and general method. In its six chapters Dr. Speer summarizes, estimates, and compares, not ten great religions, but seven great religions of the world: Hinduism, Buddhism, Animism, Confucianism, Taoism, Mohammedanism, and Christianity. The book shows Dr. Speer's characteristic breadth and grasp of knowledge and his power of presentation; it reveals also his disposition to constant and lengthy quotation, the tendency to add the fruits of his reading just as they are gathered rather than as absorbed and wrought into his own thinking.

John G. Paton. Later Years and Farewell. By A. K. Langridge and Frank H. L. Paton. New York: Hodder & Stoughton. Pp. 286. Price, \$1.25 net.

Any book that bears the name of John G. Paton or that tells of him is bound to win a welcome and a reading. This volume, as it deals chiefly with his experiences when away from the South Seas, has less of the charm of romance than his autobiography, to which it is the sequel. Yet the beauty of the same saintly life and the outflash of its loving spirit pervade this volume also. Moreover, Dr. Paton's experiences and impressions during his visit to America are here recorded, so that the volume will make a special appeal to many friends whom he won during his visit here, as it will also attract those who are eager for every scrap of information concerning this most famous missionary of the more recent years.

Missionary Heroes of the Lutheran Church. Edited by L. B. Wolf, D.D. Philadelphia: The Lutheran Publication Society. Pp. 246. Price, 75 cents net.

The thanks not only of the Lutheran Church but of the Christian world, especially of those who follow its missionary enterprise, are due to Dr. Wolf for the production of this little handbook on the missionary leaders of the Lutheran communion. Each of the eight life stories has its particular significance. When it is said that the

first two heroes portrayed are Bartholomew Ziegenbalg and Christian Frederick Schwartz, it will be recognized how related the book is to the beginnings of modern Protestant missions. The editor's opening chapters, or sketches as they are styled, on "Lutheran Missions and Missionaries before Carey" and "The American Beginnings in the General Synod," together with the statistical appendixes, greatly add to the value of the work as a text-book for this section of missionary history.

The Church of Christ in Corea. By Malcolm C. Fenwick. New York: Hodder & Stoughton. Pp. 134. Price, \$1.00 net.

Mr. Fenwick's missionary experience in Korea turns upon his discovery of the superior fitness of the picked native Christian for the evangelization of his fellow-countrymen over the foreign missionary. The purpose of this book is to describe the change in view and

in practice which characterized this missionary as, after several years of earnest labor, he awoke to the capacity of the Korean to evangelize Korea and set himself to the task of finding and sending out the men, who, as he puts it, "met with splendid success where he had absolutely failed." The policy of preparing native preachers as the best evangelists of their countrymen is not a new idea to the American Board, but it is interesting to see how in the personal experience of this missionary that idea has wrought itself out.

OTHER BOOKS RECEIVED

"The Fundamentals." Vols. III and IV. Chicago: The Testimony Publishing Co. Free on request.

"Reminiscences of Linda Richards, America's First Trained Nurse." Boston: Whitcomb & Barrows. Pp. 121. Price, \$1.00 net.

THE CHRONICLE

DEPARTURES

June 1. From New York, Dr. and Mrs. C. E. Clark, returning to the Western Turkey Mission.

June 3. From Boston, Mr. and Mrs. D. C. Churchill, returning to the Marathi Mission.

June 17. From New York, Mr. and Mrs. H. A. Neipp, returning to the West Central African Mission.

ARRIVALS IN THIS COUNTRY

April 13. At New York, Miss Martha H. Pixley, of the Zulu Mission.

April 20. At San Francisco, Miss Gertrude Cozad, of the Japan Mission.

April 30. At New York, Rev. and Mrs. E. E. Aiken, of the North China Mission.

May 5. At San Francisco, Rev. S. H. Hubbard, of the Foochow Mission.

May 24. At New York, Rev. and Mrs. H. C. Haskell and Rev. and Mrs. W. N. Chambers, of the European and Central Turkey Missions.

June 2. At Halifax, Rev. F. W. Macalium, of the Western Turkey Mission.

June 6. At Boston, Miss Johanna Graf, of the Eastern Turkey Mission.

June 6. At New York, Rev. and Mrs.

J. L. Fowle, of the Western Turkey Mission.

June 8. At New York, Rev. and Mrs. Henry T. Perry, of the Western Turkey Mission.

BIRTH

March 18. At Kyoto, a daughter, Agnes Vernon, to Rev. and Mrs. S. C. Bartlett.

Rev. Horace J. Taylor modestly disclaims the honor accorded him in last month's *Herald* of having made the longest journey to attend The World in Boston. It seems his travel was split in two; and that he came so far on his way as Ruggles, O., in January, 1910. Even so, we are not informed of any other mere visitor to the exposition who came from so far as Ohio.

For a little over forty years Miss Esther T. Maltbie has been a missionary of the American Board in Bulgaria. Her seventy-fifth birthday the middle of May brought a delightful tribute to the esteem and affection in which she is held. After breakfast on "her day," Miss Haskell and the girls of the Samokov School went to her room, each carrying a daffodil and the let-

ter, card, or telegram of some friend at a distance, until the good lady was almost overwhelmed with them. Eighty communications, besides flowers and other gifts, were thus showered upon her from former pupils and graduates, and from Board officials and other friends in the homeland.

Just as the Prudential Committee welcomes home one of its number, Colonel Hopkins, who has been in Europe for several months and who, it is a pleasure to report, comes back greatly improved in health, it is called upon to wish *bon voyage* to another most serviceable member, Mr. F. O. Winslow, who is off for a similar tour, though happily not under the spur of ill health.

Birthday parties are always good to see; this one is in honor of the youngster on the pony, three-year-old Robert Hume, son of Dr. and Mrs. R. E. Hume, and of the fourth generation bearing that name in missionary life in India. The other children are, from left to right, Mary Lawrence Clark, Miriam Marshall (from the American Presbyterian Mission), John Alden Clark, Donald Burr, Eleanor Bissell, Lucile Marshall, Stewart Marshall, Margaret Bissell; in the *ayah's* arm is baby

Elizabeth McBride. The picture was taken at Mahableshwar, the vacation mountain resort for missionaries of West India.

After twenty-seven years of devoted service as a Secretary of the Woman's Board of Missions, Miss Sarah Pollock entered into rest May 16. The loss of her gracious and loyal presence from the circle of the "home base" is a grief to us all; it is fitting here to mention particularly her successful conduct of *Mission Studies*, which she had edited for twenty-three years.

The funeral service for Dr. DeForest showed the place he had won not only in the hearts of Japanese Christians, but in the esteem of the whole empire, and in particular of the people of the city which had long been his home. When the funeral party reached Sendai, on the return from St. Luke's Hospital at Tokyo where he died, an immense concourse of people met them at the station in the early morning of May 11. The services filled the long afternoon. In the procession from the home to the church, flowers, a banner with Dr. DeForest's name, and his imperial decoration were borne in advance of the casket. A throng of citizens, including the gov-



HIS BIRTHDAY PARTY

ernor, mayor, ex-mayor, etc., crowded the large church, where representatives of many interests spoke words of appreciation. On the two-mile march to the grave the casket was borne by Japanese and foreign friends. Mr. Pedley, who was able to render special service to the family at the time, was deeply impressed with the demonstration. Telegrams and letters

came pouring in; beautiful presents of flowers and living trees to plant in the cemetery were numerous; the attitude of the whole city seemed that of neighbors who had lost an honored friend. Two long telegrams of sympathy, one during the illness and the other after the death, were sent by Governor General Terauchi, of Korea.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	2 85
Portland, West Cong. ch.	14 00
Southwest Harbor, Tremont Cong. ch.	2 00
Wells, 2d Cong. ch., 6.70; 1st Cong. ch., 2.50,	9 20
West Newfield, Cong. ch.	8 10—36 15

New Hampshire

Chester, Cong. ch.	5 36
Concord, West Cong. ch., 16.10; 1st Cong. ch., 5,	21 10
Croydon, Cong. ch.	5 00
East Derry, 1st Cong. ch.	3 52
Exeter, 1st Cong. ch., 100; Rev. F. E. Delzell, 5,	105 00
Hancock, Cong. ch.	10 00
Lyme, Cong. ch.	55 00
Manchester, Franklin-st. Cong. ch., 160; South Main-st. Cong. ch., 30,	190 00
Marlboro, Cong. ch.	8 58
Walpole, 1st Cong. ch.	15 16—418 72
Legacies. —Laconia, Mrs. Susan A. R. Moses, by A. B. Smith, Ex'r,	500 00
	918 72

Vermont

Castleton, Cong. ch.	17 10
Danville, Cong. ch., Absent member,	20 00
Highgate, Cong. ch.	12 50
Newfane, Cong. ch.	11 97
Sheldon, Cong. ch.	28 00
Waterbury, Cong. ch.	76 37
Whiting, Cong. ch.	4 00—169 94

Massachusetts

Ashburnham, 1st Cong. ch., income C. M. Proctor Fund,	4 00
Ashby, Cong. ch.	25 00
Belmont, Plymouth Cong. ch.	29 80
Boston, 2d Cong. ch. (Dorchester), 100; French Cong. ch., 16.32; Boylston Cong. ch. (Jamaica Plain), 15.68; H. Fisher, 500,	632 00
Braintree, Miss A. T. Belcher,	15 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	15 00
Deerfield, Cong. ch., for Paotingfu,	11 00
East Brimfield, Rev. and Mrs. Francis S. Child,	50 00
Easton, Evan, Cong. ch.	16 22
Fall River, Cong. ch.	8 19
Fitchburg, German Cong. ch., 17; Finnish Cong. ch., 9.62,	26 62
Foxboro, Bethany Cong. ch.	98 59
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, and to const. Mrs. SUSAN NEWTON LOGAN, H. M.	125 00
Hanover, 2d Cong. ch.	5 00
Hawley, 1st Cong. ch.	4 80
Holbrook, United Cong. ch.	57 55
Holyoke, 2d Cong. ch., of which 100 from	

E. P. Bagg, 524.32; 1st Cong. ch., 177.68,	702 00
Leominster, Francis A. Whitney,	15 00
Longmeadow, 1st Cong. ch., for work of Dr. George C. Raynolds,	77 19
Lowell, High-st. Cong. ch.	45 32
Lynn, North Cong. ch.	20 42
Newburyport, Friend,	5 00
Northampton, Edwards Cong. ch., for Pangchwang, 227.77; M. C., 20,	247 77
Packardville, S. Alice Collis, for Arupukottai,	25 00
Pepperell, Cong. ch.	60 00
Petersham, Elizabeth B. Dawes,	100 00
Plympton, Cong. ch.	8 00
Revere, Trinity Cong. ch.	16 00
Salem, Tab. Cong. ch.	340 82
Sharon, Cong. ch., toward support Rev. W. H. Sanders,	49 12
Somerset, Cong. ch.	8 27
Somerville, Prospect Hill Cong. ch., for Pasumalai,	100 00
South Ashfield, A. F. Richmond,	2 00
Southboro, Pilgrim Cong. ch.	28 00
Southbridge, Cong. ch.	22 85
Southfield, Cong. ch.	6 50
South Hadley, Cong. ch.	19 75
Southwick, Cong. ch.	4 25
Springfield, Olivet Cong. ch.	11 12
Taunton, East Cong. ch.	6 43
Templeton, Trin. Cong. ch.	8 60
Wamesit, Henry J. Learned, for Mt. Silinda,	10 00
Webster, 1st Cong. ch.	195 66
Weymouth and Braintree, Union Cong. ch.	16 70
Whitinsville, Friend,	250 00
Worcester, Bethany Cong. ch.	16 00
—, Friend,	5 25—3,546 79
Legacies. —Arlington, Maria E. Ames, by Mrs. Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l,	105 00
Haverhill, James H. Carleton, by Henry S. Howe and Chas. D. Porter, Trustees, add'l,	30 35
Newton Center, Rev. Daniel L. Furber, D.D., add'l,	350 00
Watertown, Edward D. Kimball, add'l,	10 00—495 35
	4,042 14

Young People's Societies

MAINE.—Machias, Center-st. Y. P. S. C. E.	2 00
NEW HAMPSHIRE.—Hillsboro, Smith Memorial Y. P. S. C. E., for Mindanao,	1 20
VERMONT.—North Bennington, Y. P. S. C. E.	5 00
MASSACHUSETTS.—Boston, Immanuel-Walnut-av. Y. P. S. C. E. (Roxbury), 125; do., Harvard Y. P. S. C. E. (Dorchester), for Mt. Silinda, 30; Brockton, 1st Int. Y. P. S. C. E., for Mindanao, 5; Cambridge, North-av. Y. P. S. C. E., for Harpoot, 30; Newtonville, Mission Band, for Mindanao, 2; Rockland, 1st Y. P. S. C. E., for Shaowu, 5; Wilmington, Y. P. S. C. E., for Arupukottai, 27.65,	224 65
	232 85

Sunday Schools

MASSACHUSETTS.—Boston, 2d Cong. Sab. sch. (Dorchester), 10; Hyde Park, Cong. Sab. sch.,	
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5; Lowell, Pawtucket, Cong. Sab. sch., 5;
New Bedford, North Cong. Sab. sch., 1.95;
Winchendon, North Cong. Sab. sch., for
Adana, 14,

35 95

MIDDLE DISTRICT

Connecticut

Darien, 1st Cong. ch.	24 06
East Haddam, 1st Cong. ch. of Christ,	15 04
East Woodstock, Cong. ch.	6 00
Foxon, Cong. ch.	15 00
Griswold, 1st Cong. ch.	10 00
Hartford, 1st Cong. ch., 516.59; Farmington-av. Cong. ch., toward support Rev. H. I. Gardner, 186.87,	703 46
Kent, 1st Cong. ch., M. A. Hopson,	10 00
Middletown, 1st Cong. ch., 22.76; 3d Cong. ch., 13.20,	35 96
New Haven, Dwight-pl. Cong. ch., 200; Howard-av. Cong. ch., 25.45; Friend, 3.50,	228 95
Norwich, Greenville Cong. ch.	4 00
Oakville, Union Cong. ch.	28 43
Plymouth, Cong. ch.	30 00
Sharon, 1st Cong. ch.	9 34
Suffield, Cong. ch., of which 50 in memory of Miss Alice Stedman, for Adana,	70 00
Watertown, Cong. ch.	31 33
Weston, Cong. ch.	15 00
Westville, Cong. ch.	9 00—1,245 57
Legacies.—Norwich, Mrs. Julia F. Walker, add'l,	2,400 00
Old Lyme, Mrs. Harriet H. Matson, by Chas. A. Terry, Ex'r, add'l,	86 46—2,486 46
	3,732 03

New York

Aquebogue, Cong. ch.	8 11
Bridgewater, Cong. ch.	34 00
Brooklyn, Puritan Cong. ch.	11 80
Cortland, 1st Cong. ch.	20 67
Fairport, Cong. ch.	27 00
Groton City, Cong. ch.	8 00
Homer, Cong. ch.	7 56
Newark Valley, Cong. ch.	9 20
New York, Manhattan Cong. ch., Woman's Guild, toward support Rev. F. B. Bridgman, 56.50; Christ Cong. ch., 26.27; D. S. Bennet, for village schools, Vadala, 100; Rev. H. C. Herring, 5,	187 77
Paris, Cong. ch.	5 00
Parishville, Union Cong. ch.	8 00
Quaker Hill, Christ Cong. ch., for Ing-hok,	30 00
Sherburne, Cong. ch.	58 00
Summerhill, Cong. ch.	4 00
Syracuse, Geddes Cong. ch.	30 00
Warsaw, Cong. ch.	28 10
White Plains, Westchester Cong. ch., toward support Rev. T. S. Lee,	600 00—1,077 21
Legacies.—Perry, Mrs. Martha B. Sheldon, add'l,	125 00
	1,202 21

New Jersey

Grantwood, Cong. ch.	23 22
Rutherford, Cong. ch.	5 00—28 22

Pennsylvania

Allegheny, 1st Cong. ch., Mrs. C. J. Warren, for Mindanao,	10 00
Kane, 1st Cong. ch.	43 00
Le Raysville, Cong. ch.	13 00
Pittsburg, Swed. Cong. ch.	15 04—81 04

Ohio

Cleveland, 1st Cong. ch., 54.95; Cyril-av. Cong. ch., 25,	79 95
Newton Falls, Cong. ch., Rev. and Mrs. H. A. N. Richards,	10 00
Ravenna, 1st Cong. ch.	50 00
Sandusky, 1st Cong. ch.	4 06
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang,	7 50
West Millgrove, Cong. ch.	2 25—153 76

District of Columbia

Washington, Mt. Pleasant Cong. ch.	172 00
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Florida

Melbourne, Cong. ch., toward support Dr. P. T. Watson,	16 25
West Palm Beach, Union Cong. ch., toward support Dr. P. T. Watson,	33 00—49 25

Young People's Societies

CONNECTICUT.—Meriden, Center Y. P. S. C. E., for Aruppukottai, 10; Oakville, Union Y. P. S. C. E., for Mt. Silinda, 11.42; Woodstock, Y. P. S. C. E., 10,	31 42
NEW JERSEY.—Glen Ridge, Y. P. S. C. E., for Adana,	15 00
OHIO.—Fredericksburg, Y. P. S. C. E., for Shaowu, 5; Wakeman, Y. P. S. C. E., 10,	15 00
NORTH CAROLINA.—Troy, Peabody Academy Y. P. S. C. E.	5 00
	66 42

Sunday Schools

CONNECTICUT.—Cromwell, Cong. Sab. sch., 48.14; Suffield, Cong. Sab. sch., Young Women's Bible class, for Adana, 30; Thompson, Cong. Sab. sch., 5; Westport, Cong. Sab. sch., 3.45,	86 59
NEW YORK.—Buffalo, 1st Cong. Sab. sch., Woman's Bible class, toward support Rev. C. M. Warren, 10; Flushing, 1st Cong. Sab. sch., for Mindanao, 15.31; Schroon Lake, Cong. Sab. sch., for Mt. Silinda, 5,	30 31
FLORIDA.—Melbourne, Cong. Sab. sch., toward support Dr. P. T. Watson,	11 75
	128 65

INTERIOR DISTRICT

*Tennessee

Memphis, 1st Cong. ch., Miss. Soc.	14 60
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Texas

Corpus Christi, 1st Cong. ch.	2 00
Dallas, Central Cong. ch.	25 10—28 10

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu,	15 00
Whiting, Plymouth Cong. ch.	4 16
Winona Lake, Rev. A. A. Young,	10 00—29 16

Oklahoma

Oktaha, 1st Cong. ch.	11 50
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Illinois

Albion, Union Cong. ch.	7 00
Atkinson, Cong. ch.	5 50
Chandlerville, Cong. ch.	10 98
Chicago, Chicago Theol. Sem., toward support Rev. C. N. Ransom, 158.50; New 1st Cong. ch., 54.15; Bethany Union Cong. ch., 35; University Cong. ch., 35; Waveland-av. Cong. ch., 10; Forest Glen Cong. ch., 9.50; Christ Ger. Cong. ch., Ladies' Aid Soc., 2.76; Friend, .50,	305 41
Evanston, 1st Cong. ch.	250 00
Granville, Cong. ch., toward support Mrs. J. P. Dysart,	50 00
Harvey, Cong. ch.	22 60
Huntley, Cong. ch.	16 25
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00
Lacon, Cong. ch., for Pangchwang,	25 00
La Harpe, Cong. ch. and Sab. sch.	40 20
La Moille, Cong. ch.	11 78
Mattoon, 1st Cong. ch.	15 65
Morton Park, Cong. ch.	5 00
Ottawa, 1st Cong. ch.	61 10
Peoria, 1st Cong. ch.	150 00
Roberts, Cong. ch.	7 93
Rockford, 1st Cong. ch.	39 00

Somonauk, Union Cong. ch.	18 80
Sycamore, Emily S. Wood,	10 00
Wheaton, College Cong. ch., toward sup-	
port Rev. W. C. Cooper,	50 00
Wilmette, 1st Cong. ch.	44 13
Wyandot, 1st Cong. ch.	41 00—1,312 33

Michigan

Cannon, 1st Cong. ch.	11 50
Detroit, 1st Cong. ch., toward support	
Rev. J. H. Dickson, 100; Mt. Hope	
Cong. ch., 5,	105 00
Imlay City, Cong. ch.	31 64
South Haven, Cong. ch.	22 50—170 64

Wisconsin

Beloit, 1st Cong. ch., toward support Rev.	
Darwin A. Leavitt,	380 00
Clinton, Cong. ch.	24 95
Easton, Cong. ch.	2 00
Edgerton, Cong. ch.,	8 51
Endeavor, Trinity Cong. ch.	5 00
Evansville, 1st Cong. ch.	139 55
Fairview, Cong. ch.	1 81
Friendship, Cong. ch.	3 00
Fulton, Cong. ch.	7 15
Jonesville, Cong. ch.	2 00
Menasha, 1st Cong. ch.	12 50
Milton, 1st Cong. ch.	10 25
Milwaukee, Bethlehem Cong. ch.	10 81
New Lisbon, Cong. ch.	7 53
Potosi, Mrs. Thomas Davies,	50 00
Superior, Hope Cong. ch.,	3 48
West Rosendale, Cong. ch.	7 25
White Creek, Cong. ch.	4 00—679 79
Legacies.—Milwaukee, Mrs. Lucinda	
Holton,	1,000 00
	1,679 79

Minnesota

Argyle, Cong. ch., for Adana,	10 00
Center Chain, Cong. ch.	2 50
Elmdale, 1st Slovak Cong. ch.	5 00
Lake City, 1st Cong. ch.	17 11
Minneapolis, Plymouth Cong. ch., toward	
support Rev. A. H. Clark, 147.29; Lyn-	
dale Cong. ch., 25.10; Forest Heights	
Cong. ch., 15,	187 39
New Ulm, 1st Cong. ch.	8 47
New York Mills, Cong. ch.	2 50
Northfield, Rev. Fred B. Hill, toward	
support Rev. A. A. McBride,	625 00
Sauk Rapids, Cong. ch.	8 50—866 47

Iowa

Creston, Cong. ch.	20 00
Dubuque, 1st Cong. ch.	80 00
Emmetsburg, Cong. ch.	68 32
Gaza, Cong. ch.	10 64
Grinnell, Mrs. J. F. Jamieson, for Arup-	
pukottai,	35 00
Marshalltown, 1st Cong. ch.	160 00
Mason City, 1st Cong. ch.	17 00
Sioux City, Riverside Cong. ch.	42 00
Tabor, Cong. ch.	30 17—463 13

Missouri

Breckenridge, Cong. ch.	10 00
Kansas City, Westminster Cong. ch.,	
Mary E. Watkins, for Adana, 30; Pros-	
pect-av. Cong. ch., 21,	51 00
Meadville, Cong. ch.	9 50—70 50

North Dakota

Anamoose, 1st Cong. ch.	3 00
Eckelson, Cong. ch.	4 57
Elbowoods, Cong. ch. and branches,	4 50
Fargo, 1st Cong. ch.	43 93
Fingal, Cong. ch.	5 65
Fort Berthold, Cong. ch. and Sab. sch.	1 50—63 15

South Dakota

Academy, Cong. ch., Sab. sch., and Y. P.	
S. C. E.	10 95
Bon Homme, Cong. ch.	5 30
Springfield, Cong. ch.	8 75—25 00

Nebraska

Ainsworth, Cong. ch.	58 12
Arlington, Cong. ch.	13 25
Center, Cong. ch.	1 00
Hallam, Ger. Cong. ch.	25 50
Ponca, Cong. Indian stations,	1 06—98 93

Kansas

Alma, Cong. ch.	30 00
Carbondale, Cong. ch.	6 00
Kinsley, 1st Cong. ch.	16 00
Lawrence, Plymouth Cong. ch.	150 00
Leavenworth, Friends,	15 00
Partridge, Cong. ch.	25 00
Wichita, Plymouth Cong. ch., 84; Fel-	
lowship Cong. ch., 60,	144 00—386 00

Montana

Big Timber, Cong. ch.	1 00
Dillon, Robert Clark,	15 00
Great Falls, Cong. ch.	3 30—19 30

Colorado

Boulder, 1st Cong. ch., for India,	9 35
Denver, Plymouth Cong. ch., of which	
424.81 for Madura, 440.06; 2d Cong. ch.,	
65; Ohio-av. Cong. ch., 28,	533 06
Loveland, 1st Ger. Cong. ch.	15 00—557 41

Young People's Societies

TENNESSEE.—Pleasant Hill, Y. P. S. C. E.	7 25
OKLAHOMA.—Oktaha, 1st Y. P. S. C. E.	4 07
ILLINOIS.—Steger, Y. L. M. C., for Mt. Silinda,	2 50
IOWA.—Niles, Y. P. S. C. E., toward support	
Rev. Geo. E. White,	2 50
NEBRASKA.—Crete, 1st Y. P. S. C. E., toward	
support Rev. E. W. Ellis and Miss Mabel A.	
Ellis, 25; Irvington, Y. P. S. C. E., for Pang-	
chwang, 15; Santee, Pilgrim Y. P. S. C. E.,	
for Harpoot, 5,	45 00
	61 32

Sunday Schools

LOUISIANA.—Iowa, 1st Cong. Sab. sch.	1 95
OKLAHOMA.—Murray, Fair Plain School,	2 00
ILLINOIS.—Mattoon, 1st Cong. Sab. sch., 12.45;	
do., Union Cong. Sab. sch., 10; No. Berwyn,	
Cong. Sab. sch., 7.11,	29 56
MICHIGAN.—Bedford, Cong. Sab. sch., 5; De-	
troit, Mt. Hope Cong. Sab. sch., 1.25; Three	
Oaks, Cong. Sab. sch., 5; Traverse City, 1st	
Cong. Sab. sch., 5,	16 25
WISCONSIN.—Lake Geneva, 1st Cong. Sab.	
sch., 5.62; Madison, Pilgrim Cong. Sab. sch.,	
10; Racine, 1st Cong. Sab. sch., 24,	39 62
MINNESOTA.—Montevideo, Cong. Sab. sch.	10 70
SOUTH DAKOTA.—Lakeview, Cong. Sab. sch.	2 25
NEBRASKA.—Hallam, Ger. Cong. Sab. sch.	5 50
COLORADO.—Denver, Plymouth Cong. Sab.	
sch., 31.08; Fruita, Union Cong. Sab. sch.,	
for Harpoot, 60,	91 08
	198 91

PACIFIC DISTRICT**Arizona**

Temple, Cong. ch.	32 55
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Idaho

Hope, Cong. ch. and Sab. sch. and Y. P.	
S. C. E.	15 61

Washington

Hillyard, 1st Cong. ch., of which 6.25	
from Hattie Gaines, for native worker,	
care Rev. E. Fairbank,	8 75
Seattle, Plymouth Cong. ch., toward sup-	
port Rev. and Mrs. E. W. Ellis and	
Rev. and Mrs. V. P. Eastman, 250;	
Bayview Cong. ch., 4.50,	254 50
Tekoa, Cong. ch.	8 00—271 25

Oregon

Condon, Cong. ch.	9 18
Harrisburg, A. S. Hazlett, deceased,	250 00

Hillsboro, Cong. ch. 24 30
Hillside, Cong. ch. 13 70—297 18

California

Alpine, Cong. ch. 1 70
Avalon, Cong. ch. 4 65
Berkeley, 1st Cong. ch., 156.25; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 228 25
Ceres, Central District Cong. ch. 1 25
Claremont, Cong. ch., of which 300 from Laymen's Miss. Asso., toward support of missionary, 403 19
Cloverdale, Cong. ch. 5 00
Cottonwood, Cong. ch. 10 00
El Monte, Presb. ch. 5 00
Hayward, Eden Cong. ch. 10 00
Kenwood, Cong. ch. 4 90
Lodi, Cong. ch. 5 00
Los Angeles, 1st Cong. ch., 160.36; Plymouth Cong. ch., 104.72; Garvanza Cong. ch., 29.45, 294 53
Mentone, Cong. ch. 50 00
Monrovia, Cong. ch. 7 75
Oakland, Fruitvale-av. Cong. ch. 20 00
Ontario, Bethel Cong. ch. 8 83
Pasadena, West Side Cong. ch., of which 60 for Ing-hok, and 90 for Pangchwang, 150; 1st Cong. ch., 31; North Cong. ch., 5.28, 186 28
Paso Robles, Cong. ch. 5 48
Petaluma, Cong. ch. 23 70
Pomona, Pilgrim Cong. ch. 55 80
San Bernardino, 1st Cong. ch. 6 63
San Diego, 1st Cong. ch., 93; Logan Heights Cong. ch., 4.60, 97 60
San Francisco, Richmond Cong. ch. 2 50
San Jacinto, Cong. ch. 1 58
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye, 150 00—1,589 62

Hawaii

Honolulu, Central Union Cong. ch. 2,371 15

Young People's Societies

CALIFORNIA.—Escondido, Y. P. S. C. E., 2.17; Riverside, Y. P. S. C. E., for Adana, 20, 22 17

Sunday Schools

WASHINGTON.—Spokane, Westminster Cong. Sab. sch. 21 00
OREGON.—Woodburn, Bethel Cong. Sab. sch. 1 85

MISCELLANEOUS**Mindanao Medical Work**

NEW YORK.—New York, Mindanao Medical Miss. Asso. 349 39

FROM WOMAN'S BOARDS**From Woman's Board of Missions**

Miss Sarah Louise Day, Boston, Treasurer 12,814 10

For sundry missions in part, 12,814 10
Toward new building for girls' school, Talas, add'l, 1,400 00
For repairs on building of girls' school, Uduvil, add'l, 400 00—14,614 10

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 4,060 00

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, Treasurer 818 27

19,492 37

Additional Donations for Special Objects

NEW HAMPSHIRE.—Hanover, Mardin Union, 3, and Nadir Abraham, 1, both for High School Building Fund, care Rev. R. S. M. Emrich, 4 00

VERMONT.—Sherburne, Mrs. J. E. Davis, for orphan, care Rev. Wm. Hazen, 7 00

MASSACHUSETTS.—Andover, Rev. W. L. Ropes, for school, care Rev. E. C. Partridge, 5; Auburndale, Cong. Sab. sch., for school, care Rev. A. E. LeRoy, 26.50; do., Mrs. M. H. Kimball, toward Fireside cot, care Rev. P. L. Corbin, 10; Boston, Mt. Vernon Chinese Sab. sch., for native workers, care Rev. C. R. Hager, 60; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 8.60; do., Elizabeth C. Bailey, 1, and Ellen M. Carman, 1, both for native helper, care Rev. R. A. Hume, 2; Braintree, Miss A. T. Belcher, for pupils, care Rev. Geo. P. Knapp, 2; Brockton, South Y. P. S. C. E., Jun. Dept., for pupil, care Miss Abbie G. Chapin, 10; Framingham, Plymouth Cong. ch., for Shattuck Hall, Oorfa, 225; Haverhill, through Gertrude Kimonds, for Wai Hospital, care Dr. L. H. Beals, 30; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; do., Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Newton Center, Edith I. Basset, for the Martha A. King Memorial School for the Deaf, 15; Northampton, Edwards Cong. ch., Pauline Sperry, for the Sperry bed in Pangchwang Hospital, 5; do., Clark School, former normal students, for the Martha A. King Memorial School for the Deaf, 80; Northampton, Caroline A. Yale, for do., 40; Northfield, Trin. Cong. ch., for work, care Miss Eva M. Swift, 10; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 53.54; Wamesit, Henry J. Learned, for hospital, care Dr. H. N. Kinnear, 10; West Wareham, Mrs. Julia R. Morse, for pupil, care Mrs. R. Winsor, 15; Worcester, Old South Cong. ch., Olds Club, for kindergarten, care Rev. C. A. Clark, 60; —, Mrs. E. E. Southard, 9, do., Friend, 500, and do., do., 500, all for Wai Hospital, care Dr. L. H. Beals, 1009, 1,687 99

CONNECTICUT.—Hartford, Park Cong. Sab. sch., for work, care Rev. L. S. Gates, 8.57; Hebron, Y. P. S. C. E., for work, care Rev. J. S. Porter, 6.53; Manchester, 2d Y. P. S. C. E., for do., 35; New Haven, Young Ladies' Soc. of Humphrey-st. Cong. ch., for native helper, care Rev. R. A. Hume, 40; do., Julia S. Bristol, for Wai Hospital, care Dr. L. H. Beals, 5; New London, Mrs. J. N. Harris, for industrial work, care Rev. H. A. Neipp, 400; Somers, Cong. Sab. sch., for work, care Mrs. L. S. Gates, 10; South Glastonbury, Cong. ch., Ladies' Miss. Soc., toward Shattuck Hall, Oorfa, 5; Suffield, Four young people, for Bible-woman, care Rev. J. P. Jones, 25; Thomaston, Cong. ch., High-st. Circle of King's Daughters, for orphan, care Rev. Wm. Hazen, 15; do., do., Main-st. Circle of King's Daughters, for Bible-woman, care Mrs. L. S. Gates, 15; —, Mrs. Bixler, for Wai Hospital, care Dr. L. H. Beals, 10, 575 12

NEW YORK.—Albany, Cong. Sab. sch., Prim. Dept., 2, and Cradle Roll, 5, both for kindergarten work, care Mrs. E. F. Carey, 7; Binghamton, 1st Cong. ch., Woman's Miss. Soc., for use of Rev. W. M. Zumbro, 5; Blooming Grove, Daughters of the Covenant, for kindergarten work, care Mrs. E. F. Carey, 15; Brooklyn, Central Cong. ch., Ladies' Aid Soc., for work, care Mrs. J. E. Abbott, 50; do., St. Paul's Chapel, of which Woman's Aid Soc., 5, and Mrs. Cameron, 5, both for Wai Hospital, care Dr. L. H. Beals, 10; do., Park Cong. ch., Woman's Miss. Soc., for American School, care Mrs. B. K. Hunsberger, 5; do., Walter McDougall, for medical equipment for hospital, care Dr. C. E. Clark, 100; do., Miss Marion, for scholarship, care Miss J. R. Hoppin, 20; do., Mrs. M. M. Stephenson, for Wai Hospital, care Dr. L. H. Beals, 10; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Lockport, East-av. King's Guild, for use of Rev. and Mrs. Wm. C. Bell, 10; New Brighton, Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; New York, North Y. P.

S. C. E., for work, care Rev. J. P. Jones, 70; do., Broadway Tab. Cong. Sab. sch., Adult class, for pupil, care Rev. F. W. Macallum, 50; do., Broadway Tab. V. P. S. C. E., for use of Mrs. Ida S. Stapleton, 30; do., Mrs. Alice G. Wheeler, 50, Mrs. Fanny H. Clark, 10, and Anna L. Pederson, 5, all for Wai Hospital, care Dr. L. H. Beals, 65; do., D. S. Bennet, for village school, care Rev. E. Fairbank, 50; North Troy, Cong. Sab. sch., Prim. Dept., for kindergarten work, care Mrs. E. F. Carey, 12; Perry Center, 1st Y. P. S. C. E., for native pastor, care Rev. E. H. Smith, 50; Rochester, Mrs. Wm. Hildebrand, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Saratoga Springs, New England Cong. ch., for student, care Rev. M. D. Dunning, 25; Scarborough-Hudson, Sunshine Circle, for school appliance, care A. A. H. Clark, 5; Yonkers, Mrs. A. H. Thorndike, for Wai Hospital, care Dr. L. H. Beals, 30,	
NEW JERSEY.—Glen Ridge, Cong. Sab. sch., for student, care Rev. John Howland,	635 00
OHIO.—Berea, Cong. ch., for dispensary, care Dr. R. G. Moffatt, 10; Cincinnati, Isabella A. Kolbe, for pupil, Oorfa, 10; Cleveland, H. D. Haskins, for hospital, care Dr. L. H. Beals, 5; do., Mrs. A. Herbruck, for pupil, care Mrs. G. G. Brown, 5; Oberlin, Oberlin Shansi Memorial Asso., for native helper, Shansi, 83.33; do., Rev. H. E. Brown, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; do., Mrs. W. V. Metcalf, of which 35 for work, care Mrs. C. T. Sibley, and 7 for work, care Mrs. G. G. Brown, 42,	60 00
MARYLAND.—Baltimore, Howard A. Kelly, 1,000, Mrs. Henry Stockbridge, 45, and Thos. S. Cullen, 25, all for Wai Hospital, care Dr. L. H. Beals, 1,070; —, Mrs. Gill, for Wai Hospital, care Dr. L. H. Beals, 10; —, Mrs. John A. Welsh, for Wai Hospital, care Dr. L. H. Beals, 10,	165 33
DISTRICT OF COLUMBIA.—Washington, Mrs. Alice Cox Wood, for Wai Hospital, care Dr. L. H. Beals,	1,090 00
INDIANA.—Marion, Temple Cong. Sab. sch., for hospital, care Dr. W. A. Hemingway,	20 00
ILLINOIS.—Chicago, Salem Cong. ch. Ladies' Aid Soc., for orphan, care Mrs. Mary Winsor, 7.50; do., Mrs. Gordon Hall, for horse, care Miss A. L. Millard, 103; do., Mr. and Mrs. Peter Verburg, for native helper, care Rev. H. G. Bissell, 20; do., C. E. McBurnell, 11, and Mrs. C. E. McBurnell, 1, both for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 12; do., Rev. Carl H. Corwin, for equipment for hospital, Mt. Silinda, 1; Elgin, House of Hope Presb. ch., 5, and Mrs. Myron Gage and daughters, 10, for equipment for hospital, Mt. Silinda, 15; Galesburg, Central Cong. ch., John Winter Thompson, for hospital work, care Dr. W. L. Thompson, 50; Pingree Grove, Union Cong. ch., for equipment for hospital, Mt. Silinda, 8,	5 00
MICHIGAN.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 105; Grand Blanc, A. L. Beals, for Wai Hospital, care Dr. L. H. Beals, 10,	216 50
WISCONSIN.—Edgerton, Cong. ch., for Col. and Theol. Inst., Samokov, 6.27; River Falls, Cong. Sab. sch., for pupil, care Miss Caroline E. Chittenden, 20,	115 00
MINNESOTA.—Duluth, Marcus W. Bates, for work, care Rev. J. P. Jones, 17.50; Minneapolis, Park-av. Cong. ch., for the Martha A. King Memorial School, care Miss C. R. Willard, 166.89; Northfield, Isabella Watson, for hospital, care Dr. Percy T. Watson, 10; St. Cloud, Grace Reed, for pupils, care Miss E. M. Atkins, 10.10,	26 27
IOWA.—Corning, Cong. Sab. sch., for student in girls' school, care Mrs. C. A. Nelson,	204 49
MISSOURI.—Springfield, Ger. Cong. ch., of wh. Ladies' Aid Soc., 6, Mrs. John Schmook, 5, and two German ministers, 4, all for work, care Dr. D. M. B. Thom,	25 00
SOUTH DAKOTA.—Cresbard, Cong. Sab. sch., for pupil, care Miss M. L. Matthews, 9; Veblen, Dr. and Mrs. C. C. Hoagland, for	15 00
bed in hospital, care Dr. and Mrs. F. F. Tucker, 15,	
NEBRASKA.—Hastings, Mrs. F. F. Carruthers, for bed in hospital, care Dr. F. F. Tucker,	24 00
KANSAS.—Leavenworth, Friends, for work, care Rev. F. E. Jeffery,	18 00
WASHINGTON.—Ritzville, Adam Pfugrath, for work, care Rev. C. R. Hager, 10; —, Friend, for the Martha A. King Memorial School for Deaf, care Miss C. R. Willard, 1,	35 00
OREGON.—Carlton, Emily C. Crumm, for work, care Rev. J. F. Clarke, 5; Portland, Hassalost. Cong. Sab. sch., for the Annie Tracy Riggs Hospital, 25,	11 00
CALIFORNIA.—Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9, and for pupil, care Rev. R. A. Hume, 9, 18; Covina, Mrs. O. G. French, for pupil, care Miss E. M. Atkins, 3; Little Lake, Cong. Sab. sch., for student, care Rev. L. S. Gates, 15; San Diego, 1st Cong. ch., S. E. T., for work, care Rev. C. R. Hager, 30; San Francisco, Margaret H. Lawrence, for indus. work, care Rev. W. N. Chambers, 5.32; Santa Barbara, W. L. Dawson, of wh. 5 for Union College, Jaffna, care Rev. G. G. Brown, and 5 for Sivas Normal School, care Rev. E. C. Partidge, 10; Whittier, Wm. Linderman, for theol. student, care Rev. C. R. Hager, 20, 101.32; Less, Pasadena, Lake-av. Cong. ch., amount remitted twice, 25,	30 00
HAWAII.—Gilbertina, Mrs. Lydia B. Coan, for hospital, care Dr. H. N. Kinnear, 30; Honolulu, Rev. Doremus Scudder, for pupil, Marathi, 25,	76 32
CANADA.—Alberta, Lorna, Rev. Isaac Terborgh, for equipment for hospital, Mt. Silinda,	55 00
	25 00
FROM WOMAN'S BOARDS	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. S. E. Hurlbut, Evanston, Illinois,	
<i>Treasurer</i>	
For Peking kindergarten,	11 68
For use of Miss E. M. Chambers,	10 00
For use of Miss F. K. Bement,	10 00
For use of Miss Olive M. Vaughn,	16 25
For use of Miss C. R. Willard,	5 00
For support of pupil, care Rev. R. A. Hume,	7 50—60 43
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC	
Miss Mary C. McClees, Oakland, California,	
<i>Treasurer</i>	
For piano for Foochow kindergarten,	300 00
For girls' school, care Miss M. L. Graffam, 200 00	
For Bible-woman, care Dr. P. T. Watson, 25 00	
For use of Miss M. S. Wiley,	10 00—535 00
From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS	
Miss Emily Thompson, Toronto, Ontario,	
<i>Treasurer</i>	
For native teacher, care Miss Diadem Bell,	10 00
For teachers' supplies, care Miss Diadem Bell,	2 50
For native teacher, care Rev. C. R. Hager,	35 00—47 50
	5,768 95
Donations received in May,	42,731 85
Legacies received in May,	4,606 81
	47,338 66
Total from September 1, 1910, to May 31, 1911.	
Donations, \$541,290.54; Legacies, \$50,149.53 = \$591,440.07.	
Atwater Memorial Fund	
HAWAII.—Honolulu, the Mary Castle Trust, 250; do., Wm. R. Castle, 125; do., Geo. P. Castle, 100; do., Wm. A. Bowen, 75; do., Mr. and Mrs. Wm. D. Westervelt, 50; do., Mrs. Harriet Castle Coleman, 25,	
	625 00